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ABSTRACT

This monograph examines the emotions of love and fear and proposes that an individual's understanding of his loving and fearful responses is fundamental to his interactions with himself and with others. This guide is designed to facilitate such understanding. A definition of love is provided in chapter I and fear is explored in chapter II. Chapter III provides descriptions of loving and unloving (fear-based) behaviors, suggesting that these descriptions constitute a first step in changing behavior. In this chapter, feelings of fear are matched with possible behavioral and physiological effects. Desired behaviors, those which individuals may wish to increase, are paired with corresponding undesired behaviors which they may wish to decrease. A table is included which lists behavior pairs related to love and fear. In chapter IV, suggestions are given for how to monitor loving and unloving behavior. Various techniques are described for counting behaviors; charts are provided for recording behaviors on a daily, weekly, monthly, and yearly basis; and a formula is given for computing behavior frequency. Chapter V focuses on learning how to acquire new behaviors and change existing behaviors to become more loving. Four elements of learning are discussed and then incorporated into a description and planning sheet for behavior change. Both blank and completed description and planning sheets are provided. A brief conclusion section is followed by a list of references. (NRB)

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LOVE AND FEAR

(A Look at Describing, Monitoring and Teaching Affective Behavior)

Clay M. Starlin

1985

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LOVE AND FEAR

(A Look at Describing, Monitoring and Teaching Affective Behavior)

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IOWA MONOGRAPH SERIES

The Identification of Emotionally Disabled Pupils: Data and Decision Making, Carl R. Smith and Jeff Grimes (Editors), 1979

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Project Parallel: Home/School Intervention Model for Behaviorally Disordered Students. Family awareness training materials, David Hutchison, Darlene Darnell, and Barrett Halderman, 1984.

To Glenn and Miriam Starlin, my parents, whose foundation of love gave me the courage to explore my fears.

and

To Scott Starlin, my brother, whose loving acceptance has always comforted and sustained me.

and

To Drew Starlin, my son, in hope that he will find a more loving and less fearful world.

and

To Christine Kruger, my kindred spirit, whose courage rekindled my hope and whose love restored my spirit.

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PRELUDE

From the early 1970's through the early 1980's was a difficult period in my life. I, like many others, was impacted by the social revolutions of the sixties and early seventies (e.g. civil rights, sexual liberation, feminism, war protests). During this time I became a parent, I became divorced, I was marginally employed for a few years and I moved four times, each time to a different part of the United States. It was a season of turmoil, of passion, of some exquisite highs and some terrible lows. Most of all it was a time of tremendous learning. The majority of this monograph grows from my experiences during this decade.

I have done some reading in the areas of love and fear. However, mostly I have done a great deal of observing of myself and others and spent hundreds of hours in thinking about love and fear. These thoughts and observations were recorded on note pads, on the backs of paper coasters, in the margins of books I was reading and sometimes on my arm. This is the first time I have pulled the information together in a published form.

During the ebb and flow of my sorting the love and support of the following people was instrumental to my survival and well-being: Rosalie Ayora, Daneta Bardsley, Nancy Koering, Char Pietre, Rena Sabastien, Jim and Bonnie Spickerman, Ann Starlin, Glenn and Miriam Starlin, Scott Starlin, Carl Smith, Daphne Thomas, Ritah Tuilagi and Barry and Alexa Yocom. Thank you all.

My thanks to Eric Haughton and Ogden Lindsley who taught me the principles of measuring human behavior which are infused throughout the monograph.

Emily Holliday Hayes was caring and interested as she typed and corrected the manuscript. Donna Pounds and Donna Emden contributed some original art work, and Christine Kruger generously shared her time and concern in the editing of the manuscript. Thank you.

Appreciation is expressed to Abigail Calkin who generously gave permission to reproduce two projects on her personal behavior. (Figure 10)

I enjoy the outcome of writing but I find writing hard work. Consequently, establishing an agreement with someone motivates me to write. Carl Smith understands this incentive need and thus is instrumental in helping me create. Carl is involved in his own writing yet is generous and courageous enough to solicit and promote others' writing, even when the topics may be controversial. Of course, it seems appropriate that some "deviant" view points should be prompted by a State Consultant of Behavioral Disorders.

A main objective of this monograph is to help us as educators to better understand, and thus better teach, students with "behavior disorders". I have approached this objective by focusing on how we, as adults, can better understand and change our own loving and fearful behaviors. By gaining greater insight into our own behavior we can better understand how as individuals, and as a society, we reinforce "normal" versus "abnormal" behavior in our children.

INTRODUCTION

After working for seven years (1970-77) as a supervisor for special education programs in an intermediate education district in north central Minnesota (around Bemidji), I decided to resign and strike out on my own as an independent educational consultant. I was marginally successful at supporting myself until 1982 when the economy forced me to find a new position. During this five year period (1977-1982) I had the opportunity to travel a good deal plus I had blocks of time to reflect and write about my thoughts and experiences. It was on a return trip to Minnesota, in the summer of 1979, that I consciously focused on love and fear as the quintessential emotions underlying human behavior.

I had just finished some consulting work in northern Minnesota and was spending a relaxing week-end in Minneapolis before returning to Eugene, Oregon where I was then living. I had turned on the T.V. to a mid-afternoon talk show as I was getting ready to go out for an early dinner. I was not attending to the show until I heard one of the guests say - "I believe the two basic forces in the universe are love and fear". That statement was like an explosion in my head - the proverbial light blub turned on. The statement was something I already agreed with but I had not formulated and said out-loud.

Just as my thoughts were crystalizing about how fundamental love and fear are to understanding human behavior, I began some consulting work with the Department of Education in American Samoa (1979-1981). American Samoa is a beautiful island in the South Pacific approximately 1500 miles west and slightly north of Tahiti.

One of my most poignant memories is "sitting on the dock of the bay" of Pago Pago harbor in October of 1981 at a "yachty" party. Yachtys are people who live on their sailboats and spend their time sailing from port to port. In addition to the yachtys, the party included native Samoan educators and villagers, expatriate Americans who worked in Samoa, sailors from various tuna ships, the crew of a quasi-legal salvage ship and an assortment of other equally interesting people. At this party I was immersed in an event that represented a life style and cultural outlook vastly different from my own experiences. I was enchanted. As the sun was setting behind Rainmaker Mountain (the mountain made famous by Somerset Haugham in his short story "Rain"), I found a spot a bit removed from the party to reflect on my time in Samoa.

Over a two year period I had been able to observe and experience the loving and fearful reactions of a culture distinct from the northwestern United States world, where I grew up. I had also conducted an informal written survey of Samoan views of love and fear. As I sat collecting my thoughts, it became apparent that the forces of love and fear were as basic to the Samoan culture, as to my own. This experience convinced me that love and fear are indeed universal and fundamental to behavior regardless of the cultural setting.

Love and fear may be the representation in human behavior of the two basic physical forces in the universe - attraction and repulsion. Love attracts, while fear repels. How well we understand our own loving and fearful responses is fundamental to our interaction with ourselves and others. The well-being of each individual, and thus the world, may be dependent on the balance between loving and fearful forces.

The monograph focuses on four basic questions:

First ...	What does it mean to be loving and fearful? (A definition of the concepts)
Second ...	How do we identify and describe specific loving and fearful behavior?
Third ...	How can we monitor improvement of loving and fearful responses?
Fourth ...	What learning procedures and environments are most effective in developing more loving and less fearful people?

Answering these questions provides the tools necessary to determine when we are fearful, and how to <u>manage</u> or <u>eliminate</u> these fears, and when we are loving and how to <u>maximize</u> our loving responses.

(<u>NOTE:</u> Before proceeding please answer the two questions on the following page. This information will give you a reference point for assessing the material in the remainder of the monograph.)

LOVE AND FEAR QUESTIONNAIRE

What does love mean to you?

What are you afraid of ?

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

(Please do not write in this column until later)

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

CHAPTER I

A DEFINITION OF LOVE

And what may I ask do you wish from life?

"... to love and to be loved."

This quote is a portion of an "Old English Blessing". Many of us if asked this question would respond in a similiar manner. To work toward a more loving world is a common international goal, - to love and to be loved is a common individual goal. However, agreement does not exist on a definition of love. It is the purpose of this chapter to propose a standard definition of love.

Love is one of the concepts we learn about while growing up. Initially, love is associated with persons who say they love us, and with persons who our culture teaches us should be loving. For example, most cultures teach that parents should love their children. Consequently, children associate loving behavior with the behavior of their parents. Love is connected with personal responsibility, generosity and caring when our home establishes this relationship. If we are mentally or physically abused love is associated with abuse; if we are overprotected, love and overprotection become linked; when we grow-up with the words of love but few loving acts, love represents words not actions. With such diversity in the circumstances of individual development, it should not be surprising to find different, and often conflicting, ideas and habits associated with love.

In an attempt to discover what love means to most people, during the past several years I have asked over 100 individuals the question you responded to in the introductory section - "What does love mean to you?" These folks included: young children, adolescents and younger and older adults; persons from different cultures and sub-cultures; males and females; and people from varied social, economic and educational backgrounds. Four samples from this informal survey are presented below:

"Love is an unmeasurable thing, and becomes a trap or a trick sometimes, by other people."

48 year old, Samoan man.

Love is:

- physical love
- caring and sharing
- trusting
- companionship
- peace-relaxation-comfort
- warmth
- giving-taking
- communication
- security of a significant other
- freedom to be oneself
- interdependence
- exploring-creativity
- self-expansion
- acceptance

25 year old, Iowa woman

"Love is when you really care for one person, and he feels the same for you. Love is found when you look deep into a person rather than at them. Love is sharing and accepting. It is wanting good for one another, than oneself. It feeds on two sources and one can't make it without the other. Love is inseparable. Love can perform miracles. Love is becoming as one. Love is something only God could've designed, for its greatness is beyond man."

15 year old, Samoan girl

"This is what love means to me caring, sharing and happiness. I think you should never be mean to anyone."

9 year old, Louisiana (Cajun) girl

In summarizing all the survey information five areas were mentioned most frequently. These categories are listed below in order of most to least mentioned.

1. Caring about others
   (e.g. significant other, family, friends)

2. Describing love with another word (like a synonym)
   (e.g. understanding, trust, honesty, kindness, patience)

3. Love and religion
   (e.g. love of God, making it to heaven)

4. Sharing with others
   (e.g. complete sharing, shared feelings)

5. Feelings about others
   (e.g. a wonderful feeling, a deep personal feeling)

In addition, some said what love is not (e.g. love is not sex, love is not listening to negative things about people). Others indicated the love of something besides people (e.g. love of food, love of a dog, love going to school). There were hundreds of other unique responses such as: "love is undefinable", "there are many kinds of love", "love keeps me going", "love makes me smile", "love is the look in my girlfriend's eyes" and "love is taking someone to dinner".

The survey responses provide a flavor of the breadth and diversity present in our personal interpretations of love. What about our formalized definition of love? The American Heritage Dictionary (1980) provides the following definitions under the listing of love:

> (1) An intense affectionate concern for another person. (2) An intense sexual desire for another person. (3) A beloved person. Often used as a term of endearment. (4) A strong fondness or enthusiasm for something: a love of the woods (5) Eros or Cupid, the god of love in classical mythology, (6) Theology (a) Gods' benevolence and mercy toward man, (b) Man's devotion to or adoration of God, (c) The benevolence, kindness and brotherhood that man should rightfully feel toward others. (7) Christian Science God. (8) A zero score in tennis.

Among these definitions love means: affection, sexual desire, God, love directed toward people and objects, even a score in tennis. Our day to day usage and interpretation of love as well as the formal dictionary listings indicates a great deal of variation in the definition of love. Such variety may be desirable from a literary perspective to facilitate the versatility of elegant poetry and prose. However, such lack of commonality is often disastrous when the concept is pivotal to human interaction.

As one small example consider the following situation:

> Richard was raised over-protected and learned to associate love with over-protection and dependency. Michelle grew up very independent, yet in an environment with words of love but little demonstrative love. Michelle became distrustful of the words of love but yearned for demonstrative love.
>
> Richard and Michelle chose to get married. After the proverbial honeymoon is over, they increasingly find they are uncomfortable with each other. However, neither of them can put their finger on the problem, and each tends to blame the other.
>
> As the mouse in the corner, we note that each time Richard tells Michelle "I love you", she feels and acts distrustful (because she learned not to trust the words of love) and this puts Richard off. Michelle encourages Richard to be more demonstrative in his love. However, he tends to act in over-protective "loving" ways (because of his upbringing) which violates Michelle's need for independence.

Although the scenarios change, I am convinced that the confusion in human interaction, demonstrated with Richard and Michelle, occurs for millions of people throughout the world on a daily basis - the conflict between the loving relationships we yearn for and the reality of our daily interactions. The frustration, the torment, the rage and despair which results is a tragedy.

A first step in reducing this confusion and conflict in human relations, within and across cultures, is to agree on a standard definition of love and what constitutes loving versus unloving behavior. Without such standardization we are like a navigator heading for a particular destination without a map. We cannot set our course nor monitor our progress.

After I went through a good many labor pains the following definition evolved:

LOVE IS: THE GIFT OF BEHAVING TO ENHANCE LIFE.

This definition standardizes the concept of love yet still contains a great deal of breadth. Nearly all the interpretations of love mentioned earlier, from the dictionary and by individuals, are encompassed in this definition, with the exception of "a score in tennis". A great deal of thinking went into this definition. In the remainder of this chapter I will share with you why some components were included in the definition and why others were excluded.

Love as a Gift

How often love is confused with <u>taking</u> versus <u>giving</u>. Love is "given" to friends, partners or children with the expectation (often sub-consciously) of repayment. If love is not returned in the amount or quality desired, we feel betrayed. Or after receiving frequent gifts of love, we begin to expect and require these gifts. Feeling the other person is obliged to continue giving gifts. I struggled with this conflict between the giving versus taking feelings about love. After much consternation I began to focus on the phrase "I love you". It seems we hear the words "I love you" but often feel:

"I need you".
"I want you to tell me, you love me".
"I want to possess or control you".
"I would like to be sexual with you".
"If you don't behave as I wish I won't love you".
"I gain status by you loving me".
"I have given you love, now you owe me love".

We are taught that "I love you" has separate meanings when said to different persons (e.g. a partner, a child, a friend, a parent). However, as I said "I love you" to these people, I had a problem feeling the distinction. Finally, I asked "what do I mean by I love you", bells rang and lights turned on:

I LOVE YOU = I CARE ABOUT YOUR HAPPINESS
(and will behave in ways to enhance your happiness)

What a freeing experience it was to reframe those words. It meant I could communicate my feelings of love, as a gift, without a feeling of obligation. I could explain to others what "I love you" means to me. Consequently, when I said "I love you" I was less likely to be mis-interpreted.

The American Heritage Dictionary (1980) defines a 'gift' as: "something that is bestowed voluntarily and without compensation... The act, right or power of giving". This is the sense in which "gift" is used in the definition of love.

As we begin to view love as a gift it will be easier to say, and accept from others, "I love you". The response to a gift is usually "thank you". Thus when a person tells us," I love you", rather than feeling compelled to say "I love you, too", I recommend we say "thank you". Acknowledging loving words and actions with "thank you" could go a long way toward teaching us that love is intended to be a gift.

Love as Behaving

I found using love as both a noun, a static concept (e.g. love is warm) and as a verb a concept which has action (e.g. Otis loves Gwen) particularly confusing. Was love passive or was love active? I concluded love is a concept demonstrated through our behavior. The use of the word "behaving" in the definition is to emphasize that love is active - involves behavior. If we wish to teach loving behavior, and monitor progress in learning to be loving, love must be active. A loving person is one who behaves in loving ways.

Behaving encompasses "inner behavior" (e.g. thoughts, feelings, urges) and "outer behavior" (e.g. words, actions). Below are listed some examples for these categories:

inner behavior

thoughts - thoughts of helping others
feelings - positive feelings towards self.
urges - urges to say "I love you"

outer behavior

words - says "I love you" to friends
actions - hugs others

Loving behavior may be represented in thoughts, words or actions or in any combination. They may occur simultaneously, sequentially or separately and unrelated to each other. For example:

(1) Having loving thoughts, saying loving words and doing loving things may occur at the same time. (simultaneously)

(2) Having loving thoughts at one time, doing loving things stimulated by these thoughts at another time and finally communicating our loving feelings at a later time. (sequentially)

(3) We may have loving feelings toward a person but never demonstrate these feelings in our words or actions.(separately)

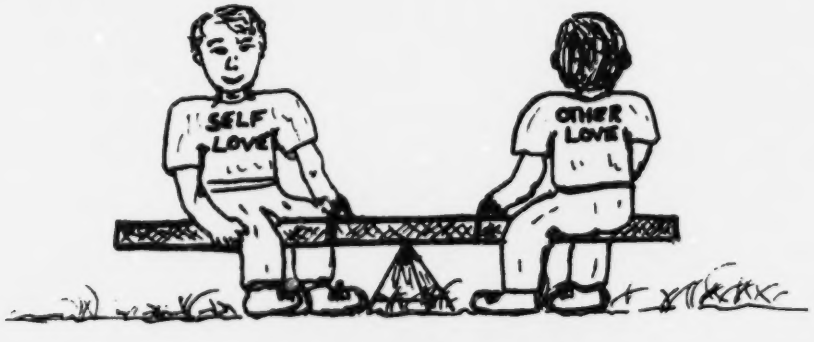
I came to view love as something which involved behaving and could be demonstrated in any combination of thoughts, words and actions.

Love - To Enhance Life

Love is a giving and active process for the purpose of - enhancing life. I am particularly concerned with human life and interaction and this is the focus of the monograph. However, the seed of life, DNA, is contained in all living things. In a very real sense "All Living Things Are Our Brothers and Sisters". At the sub-atomic level physicists are finding little difference between organic ("living") and non-organic ("non-living") material. (Zukav, 1979). The stuff of the universe all evolves out of the same stuff. The intimate relationship between the facets of the world and universe is increasingly clear (e.g. food, natural resources, animal and plant life, pollution, weather, gravity, sun-spots). To enhance human life requires a sensitivity to life in general and the harmony of the universe.

Self Love/Other Love

To be concerned about human life, encompasses our life as well as the life of others. The relationship between self-love (i.e. loving responses toward ourselves) and other love (i.e. loving responses toward others) is a delicate balance. This balance will see-saw back and forth as our needs



and the needs of others vacillate. The stability is often precarious requiring frequent adjustment. The procedures discussed in subsequent chapters will provide the tools necessary to monitor and adjust this balance. By maintaining the equilibrium we can simultaneously provide maximum love of ourselves and others.

Difficulty often arises when we are acting on behalf of our own happiness (self-love) and this appears to conflict with someone else's happiness (other love). We should not expect, or wish, others to sacrifice their happiness for our own. Ultimately, one person sacrificing for another makes neither happy. In fact, sacrifice is probably most often an unloving act. We need to search for circumstances which make both people happy. If conflicts are unresolvable, terminating the interaction or the relationship may be the most loving thing to do.

Love for All/Love for a Few

Love has been colored by an emphasis on a significant other, family members and close friends. With the implication that we love these people "and not others" or at least we love them "more than others". Agreement on the ideal of love for all is easy but it is difficult to translate into our day to day behavior. Part of this conflict grows from our conceptions of love. By viewing love as "the gift of behaving to enhance life" and translating "I love you" into "I care about your happiness", it is more realistic to envision love for all.

The frequency of contact with different people will dictate to some degree the opportunity to behave in loving ways toward them. We interact with persons in our immediate environment most often. Persons who live in different parts of our country or in other parts of the world we encounter less often. However, there are numerous ways to behave in loving ways toward people we see less often, may never see and even those yet unborn. We can: act to preserve the ecology of the world, write a book they may read, contribute to a charity, say a prayer-contribute some loving thoughts to the world, rear a child who will contribute to improving life for all.

The degree or intensity of love for a few may be greater due to our frequency of contact. However, degree of love should not imply different kinds of love or the potential for lack of love. To care about the happiness of some, but not others, may be at the heart of world conflict - I feel no love for you = I do not care about your happiness = I do not care if you live or die.

This concludes the rationale for the components which were included in the definition of love. The last two sub-sections relate to elements which seem to confuse the concept of love.

Love and Sex

The second listing from the American Heritage Dictionary defines love as "an intense sexual desire for another person." The tendency to use love as a synonym for sex (e.g. "making love") is confusing. Being sexual with another person can be one of the most tender and direct ways of demonstrating our love. However, there is nothing inherently loving about sex. Many of our most loving experiences may have been sexual, but a number of our most unloving experiences have also been sexual.

Love and sex can be combined in three different ways:

- Sex which is loving.
- Sex which is unloving.
- Loving behavior which does not involve sex.

The majority of time with other people is non-sexual. This is even true of intimate relationships. I doubt whether sexual activity consumes more than 5% of the waking time a couple spends together. We hope that all sexual involvement will be loving, but we also wish all non-sexual activity to be loving.

When I think of my most loving acts, those which required the most thought, discipline, courage and energy, very few of them involved sexual activity. The phrase "making love" needs to be broadened to encompass all human activity, such as: helping a friend, teaching a child to read, providing non-judgemental advice or keeping ourselves physically fit. And the term "lover" should be expanded to include a person who behaves in loving ways, sexual or otherwise. Being loving is a way of life. Being sexual is one of the activities to engage in as part of our life.

This discussion should not be viewed as discounting the significance of sex, but rather an additional attempt to clarify the concept of love. As Woody Allen comments in the movie Annie Hall "Sex is the most fun I ever had without laughing".

Love Qualifiers

Sorting through the information on love, I was struck by how many qualifiers get attached to love. Table 1 lists some of these qualifiers which were stated or implied. Often a qualifier is used as an enhancement (e.g. unconditional love, true love). Such descriptions were considered desirable. However, I found the need to embellish love, detracted from its beauty and simplicity. Additionally, each time a "desired" qualifier was used it implied an undesirable counterpart (e.g. conditional love, untrue love). To suggest "conditional or untrue love" exists is a contradiction.

TABLE 1

LOVE QUALIFIERS

Assumed Desirable	Assumed Undesirable
unconditional love	conditional love
perfect love	imperfect love
real love	unreal love
inclusive love	exclusive love
non-possessive love	possessive love
well loved	poorly loved
a giving love	a taking love
spontaneous love	pre-meditated love
romantic love	unromantic love
tough love	fragile love
free love	encumbered love
strong love	weak love
true love	untrue love
in-love	out-of-love
selfless love	selfish love
positive love	negative love
non-judgemental love	judgemental love
non-smothering love	smothering love
unqualified love	qualified love

Other times I found the "undesirable" counterpart of a "desirable" qualifier to be more acceptable. For example: "selfless love" versus "selfish love", we certainly need love of self to accomplish love of others, "spontaneous" versus "pre-meditated" love, interactions we think about and plan are often more loving than impulsive/spontaneous acts.

To qualify love implies there are different kinds of love. To accept this erodes the image of love. Consequently, I concluded love should not be qualified - love is love.

* * * * * *

This concludes the chapter on the definition of love. Hopefully, this discussion regarding why some components have been included in the defintion, and others were not, will facilitate understanding and usage. Having a standard definition of love - the gift of behaving to enhance life - should reduce confusion and promote more loving human interaction.

CHAPTER II

AN EXPLORATION OF FEAR

Madame Curie, the Polish-French chemist and physicist, made the comment that "Nothing in life is to be feared but rather understood". A significant aspect of what needs to be understood about life is fear.

Fear is certainly as pervasive an emotion as love - we are: "running scared", "scared to death" and "God fearing"; mortified, horrified, terrified, and terrorized; faint-hearted, chicken-hearted, white-livered and lilly-livered; "shaking in our boots", "our hearts stop beating", "we break out in a cold sweat" and there are places where "angels fear to tread".

The American Hertiage Dictionary (1980) defines fear as: "A feeling of alarm or disquiet caused by the expectation of danger, pain, disaster or the like". It appears that these "feelings" and "expectations" are both innate and learned. Edward Wilson suggests in his new book Biophilia: The Human Bond to Other Species, that we are born with a number of innate fears. These fears may range from instinctive reflex reactions for self protection (e.g. avoidance of: falling, loud noises and quick-moving objects) to fears wired into the brain through the process of natural selection. (e.g. fear of snakes). We quickly learn to dislike (or fear) those circumstances which deprive us of physical comfort (e.g. adequate rest, comfortable temperature, adequate amount of food) and we subsequently develop fears relating to personal and social discomfort. (e.g. rejection, the unknown)

What ever the basis for our fears ("genetic" or "environmental") it is evident through experience we learn to accentuate some fears and diminish (or better manage) others. We may fear "falling" off of high buildings yet enjoy "falling" while sky diving. We may fear the "loud noise" of thunder but love the "loud noise" of rock music. We learn to fear some aspects of our culture (e.g. legal and religious prohibitions) and family experiences (e.g. angry outbursts) but not others.

The things we have learned to fear show enormous diversity. The same persons surveyed regarding love were also asked about their fears - "What Are You Afraid Of?" The form used was similiar to the "Love and Fear Questionnaire" you responded to in the Introduction. A sample of these responses is presented below:

"ligr (lizards), fogs, snaxes

Kalglrs (catapillars), Kricis (crickets)

Big dog. Beas"

6 year old, Louisiana (Cajun) girl

"I'm afraid of failure. I fear God."

15 year old, Samoan girl

"Loneliness, not being appreciated, insecurity, pain, death, risk taking"

35 year old, Iowa man

"Ou te fefe i le oti"
(I am afraid of: DEATH)

39 year old, Samoan man

"Things I am afraid of: (1) not being accepted or liked by others who are important to me emotionally, (2) the unknown, (3) snakes"

Iowa grandmother

In summarizing all the fear information from the survey there were distinct differences between the fears of young children, youth and adults. Children were generally afraid of concrete things, such as thunder, darkness, specific animals or insects. Young people were more afraid of violence, pain and authority. Adult fears were more abstract and mostly fell into one of the six categories listed below. The categories are listed in order of most to least mentioned.

1) fear of rejection
2) fear of failure
3) fear of loneliness
4) fear of the unknown
5) fear of violence, pain, sickness
6) fear of death

Other less frequently mentioned adult fears ranged from fear of: animals [e.g. "bats and rats (but not mice)"], heights, deep water, boredom, losing control and "things which tangle my mind". Table 2 presents a list from the Book of Lists (Wallechinsky, et al, 1977) of the 14 worst human fears based on a survey of 3000 U.S. citizens. Table 3 lists some of the phobias which have been given names. The phobia list runs from A to Z.

TABLE 2

THE 14 WORST HUMAN FEARS

	BIGGEST FEAR	% NAMING
1.	Speaking before a group	41
2.	Heights	32
3.	Insects and bugs	22
3.	Financial problems	22
3.	Deep water	22
6.	Sickness	19
6.	Death	19
8.	Flying	18
9.	Loneliness	14
10.	Dogs	11
11.	Driving/riding in a car	9
12.	Darkness	8
12.	Elevators	8
14.	Escalators	5

from The Book of Lists. New York: Bantam Books, Inc. 1977. [original source Sunday Times, London, (Oct. 7, 1973)]

TABLE 3

A LIST OF PHOBIAS

Acrophobia	-	fear of heights
Aerophobia	-	fear of air, drafts, flying
Agoraphobia	-	fear of open spaces, crowds
Aichmophobia	-	fear of sharp objects (e.g. scissors, knives)
Ailurophobia	-	fear of cats
Anthrophobia	-	fear of human society
Arachibutyrophobia	-	fear of peanut butter sticking to the roof of your mouth
Astraphobia	-	fear of combination of thunder, lighting, and rain
Bozophobia	-	fear of blind dates (from Hallmark Cards, Inc., 1983)
Brontophobia	-	fear of thunder
Claustrophobia	-	fear of enclosed spaces (confinement) (fear of elevators, tunnels, airplanes)
Dentalphobia	-	fear of going to the dentist
Erythrophobia	-	fear of blushing
Gephyrophobia	-	fear of crossing bridges
Hypochondria	-	fear of illness
Microphobia	-	fear of germs
Mysophobia	-	abnormal fear of contamination (dirt)
Nyctophobia	-	fear of dark night
Pathophobia	-	fear of disease
Phobophobia	-	fear of developing a fear
Pyrophobia	-	fear of fire
Thanatophobia	-	fear of death
Trichophobia	-	fear of hair
Triskaidekaphobia	-	fear of the number 13
Xenophopia	-	fear of strangers and foreign places
Zoophobia	-	fear of animals

Obviously there are an enormous number of fears. In fact the potential exists for us to fear anything - real or imagined. However, as I studied fear and explored my own fears a hierarchy evolved which I believe characterizes most of us. Figure 1 presents the structure of this hierarchy in the form of a tree. I am in agreement with existential philosophy in believing that the root of our fears is the fear of death. The six additional primary fears of "fear of the unknown", "fear of pain", "fear of rejection", "fear of alone-loneliness", "fear of losing control" and "fear of loss of livelihood" are represented in the trunk of the tree. These fears are closely interrelated and often difficult to separate from the fear of death. Finally, the branches of the tree depict a small portion of the hundreds of secondary fears which grow from our root and primary fears.

Growing up in unique families, communities, sub-cultures and cultures we are often individualistic in our secondary fears and emotional reactions to fear. However, these secondary fears and emotions can usually be traced back to our root or primary fears. The permutations and combinations which link our emotions, secondary and primary fears are probably unlimited. Below are a couple of examples of how these relationships may be linked:

acts with anger and jealously when partner is friendly with others ⟷ fear of rejection ⟷ fear of loneliness ⟷ fear of death

avoids acting assertively at work ⇆ afraid of displeasing boss ⇆ fear of loss of job ⇆ fear of loss of livelihood (no money to provide food or shelter) ⇆ fear of death

Our primary fears are often so discomforting and confrontive we have difficulty acknowledging their existence. For example, in the informal survey which I conducted most persons indicated more secondary fears than primary fears. In the Book of Lists list of fears eleven of the fourteen fears mentioned are secondary fears, only three of the fears are basic fears (i.e. "financial problems" tied for 3rd, "death" tied for 6th and "loneliness" tied for 9th place). This camouflaging of our primary fears by a host of secondary fears and a variety of emotions (e.g. anger, jealously, greed, hatred) is a major obstacle blocking access to the fears most significant in influencing our behavior.

(NOTE: Please indicate what primary fear(s) underlie the fears you listed initially on the Love and Fear Questionnaire. The remaining column on the far right of the questionnaire is provided for this purpose.)

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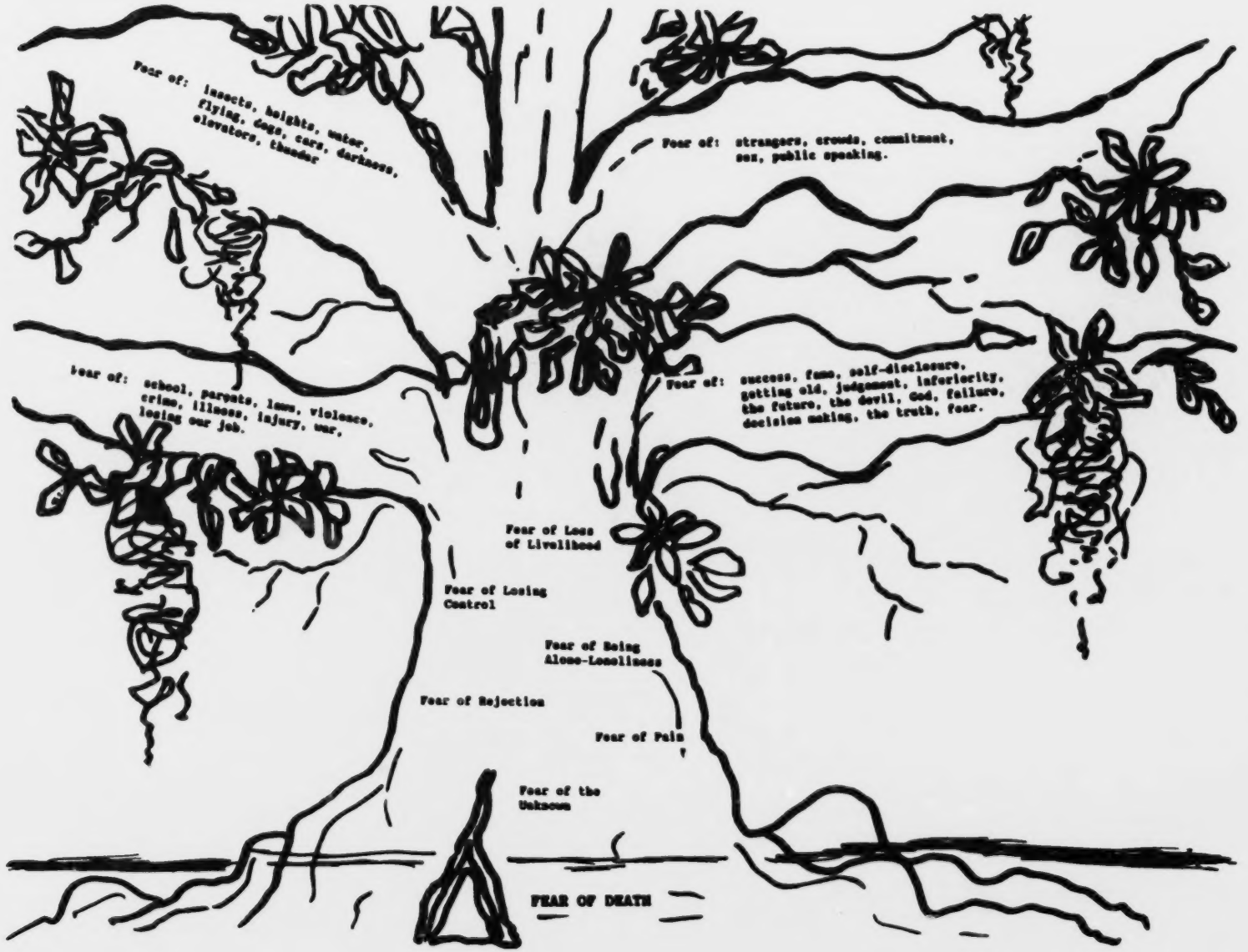
Fear of: insects, heights, water, flying, dogs, cars, darkness, elevators, thunder
Fear of: strangers, crowds, commitment, sex, public speaking.
Fear of: school, parents, laws, violence, crime, illness, injury, war, losing our job.
Fear of: success, fame, self-disclosure, getting old, judgement, inferiority, the future, the devil, God, failure, decision making, the truth, fear.
Fear of Loss of Livelihood
Fear of Losing Control
Fear of Being Alone-Loneliness
Fear of Rejection
Fear of Pain
Fear of the Unknown
FEAR OF DEATH

FIGURE 1

Although the seven primary fears seem to be present in all of us, because of differences in past experiences and present situations, we vary in the intensity with which we feel these primary fears. A personal example illustrates this variation:

> I have a greater fear of rejection than of being alone, yet for many of us the fear of rejection is closely tied to the fear of being alone and loneliness. (In an evoluntionary sense to be totally rejected by the tribe was to be left alone to die). I think there are two main reasons for my particular reaction to rejection versus alone-loneliness. [1]
>
> First, I grew up being "an appropriate child" and received most of my attention for behaving appropriately and being well-liked and accepted by others. Consequently, I had less experience with rejection. When I finally encountered some rather intense rejection I did not have the experience of how to deal with it and thus it was particularly painful. Presently I have had more experience with rejection thus it is less fearful because I have been rejected and survived (less fear of the unknown). On the other hand I am still the product of my "appropriate child" heritage, and still slightly over-balanced toward behaving to avoid rejection, which means I withdraw and/or subvert my needs to the needs of others (being out of balance on the self love - other love scale).
>
> Secondly, I have had considerable experience with living alone and though initially frightening and uncomfortable, I have developed a comfort level with alone time. I now find being alone enjoyable and only have a low intensity of fear associated with it.

Choosing between primary fears too often dictates our decision making rather than asking what would be the most loving thing to do for ourselves and/or others. For example, battered women often stay in atrocious environments because their fear of loss of livelihood and fear of alone-loneliness is greater than their fear of mental and physical pain. Often not until a battered woman begins to fear losing-control or death (which override the fears of losing livelihood or alone-loneliness) can they finally disengage themselves from the abusive relationship.

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[1] A distinction is often drawn between alone and loneliness - we may feel lonely in a crowd or while we are by ourselves. In a theoretical sense this is true. However most of us associate loneliness with the loss of people contact, disconnected from people. Consequently, I find people consistently link being alone with being lonely. This is why I hyphenated alone-loneliness as a primary fear.

The Fear of Death

Since the fear of death is viewed as the root of all our fears it should prove helpful to explore death in more depth. A better understanding of the fear of death should reduce the intensity of the fear. Part of the fear of death is likely fear of the unknown, we do not know what occurs after death. We also fear a painful and prolonged death or dying alone. Death is usually viewed with less fear when it is quick and painless (e.g. "he went quietly in his sleep") and at a time when we are ready ("she lived a long and full life")

The German philosopher Friedrick Hegel (1770-1831) noted that we are the only animals who know we will die and thus we carry death in our consciousness (largely our sub-consciousness). This is a troublesome awareness to carry with us. Because we exist we wish to continue to exist. I see this desire for immortality as a fundamental force in guiding human behavior. It is evident in three individual and cultural orientations.

1. Our spiritual and religious orientations represent one major immortality thrust. We may believe in: reincarnation, a physical and/or a spiritual immortality in a heavenly or hellish after-life or we may take a more cosmic-scientific view (i.e. all the stuff of the universe has always been here and will always be here). Regardless of our choice, these all represent our belief and desire for our existence to continue in some form after our death.

2. A second emphasis is represented by our efforts to extend our physical selves on earth. Efforts in areas such as: medical research, health education, aging research and life extension technologies are directed at this goal.

3. A third orientation is demonstrated by the activities we engage in to ensure our presence will be remembered past our death. We have children and encourage them to have children, we create something to continue past our death (e.g. a business, a scientific discovery, a dramatic performance, a book, a painting, a building, a quilt), and finally we order a granite grave stone in hopes that it will withstand the erosion of the ages.

Woody Allen in his usually incisive manner cuts to the heart of our immortality desires in the following observation:

> "Some people try to achieve immortality through their offspring or their works. I prefer to achieve immortality by not dying."

Certainly most people would prefer to extend their life, if they are leading a happy and healthy existence. However, I wonder how many of us would choose to live forever if we had that option.

ENVISION THAT AT THE INSTANT YOU FINISH READING THIS SENTENCE YOU WILL LIVE FOREVER - YOU WILL NEVER DIE.

I find the prospect of living forever, no end in sight, more frightening than death. Our entire existence is based on beginnings and endings (e.g. childhood, school, jobs, friendships). Death is the balance to life. Without death life would lose its intensity and vitality, in fact its definition. Additionally, the ever present process of birth (beginnings) and death (endings) gives each species the opportunity to improve, adapt and thus increase its changes of continuing to evolve and therefore survive.

One of the most mind expanding experiences I had regarding personal immortality was reading Robert Heinlein's book Time Enough for Love. The central character of the book is Lazarus Long (the "Senior") who was born in 1912. The book covers through the year 4272, making Lazarus over two thousand years old. Each person living during this time has a "suicide switch" attached to their body. This enables anyone to choose a quick and painless death when they are tired of living. This is viewed as the most basic of human rights.

Lararus is the oldest person known to exist in the universe. He has seen and experienced all he can imagine, except death. After more than two thousand years of living he is ready to flip his suicide switch and experience death. However, the universal society wishes to keep him alive due to his vast knowledge and have placed him in jail and removed his suicide switch.

This scenario raises the question of how much life would be enough. Would our curiosity to explore the unknown, our weariness or boredom eventually overtake our fear of death? Possibly we are striving, not for immortality, but rather to have control over that final decision - to choose the circumstances of our death, to flip our own suicide switch.

Elisabeth-Kubler Ross in her important book On Death and Dying identifies the following five stages which terminally ill patients go through in dealing with death: (1) denial and isolation, (2) anger, (3) bargaining, (4) depression and (5) acceptance. The stage of acceptance is one of resolve, quiet and inner peace. I have been frustrated because for so many of us only at the edge of death do we find the calmness that accompanies the acceptance of our mortality. Through a personal examination of our fear of death we can achieve this acceptance much earlier and achieve an inner peace which can last for decades rather than for only a few days or hours.

Quality of Life vs Existence

I see a number of trends in recent years which suggest that our fear of death is subsiding. We are placing greater emphasis on the quality of life

in comparison to existence, regardless of quality. The following examples illustrate this shift: convicted murders accepting or requesting the death penalty versus spending the rest of their life in prison, the "Baby Doe" case regarding maintaining the life of a severely handicapped infant, the legalization of abortion around the world, death education courses in many high schools and colleges, birth control programs designed to control population (notably in India and in China), rational suicide - persons who are mentally competent but who find the burden of being feeble and elderly or severely handicapped too heavy. They view death as a blessing to escape the suffering.

Twenty-two states recognize some form of a living will - a right to discontinue life support systems when death is imminent. Hospice programs, which emphasize caring for the dying at home or in a homelike environment, are becoming increasingly popular. The mission of hospice care is to take loneliness (fear) out of dying and emphasize dying with dignity and love.

Whether you agree or disagree with these trends the overriding shift appears to be moving from "existence at all costs" (literal and figurative) to an acceptance that "life is about quality not merely existence".

It is O.K. to Be Afraid

We all have fears and it is O.K. - "Frights All Right".[2] Fearlessness is not a normal, intelligent nor life affirming orientation. Many fears are useful. If events in our environment threaten us, our family, home, job, community or world it is natural to be fearful. It is the stability of these factors which determines our emotional and physical comfort and often survival.

Being afraid of pain can motivate us to seek appropriate medical treatment and/or change living habits which are promoting disease or injury. As Norman Cousins points out in his books Anatomy of an Illness and The Healing Heart we should look upon pain as an ally not an enemy. It is our body's way of signaling a problem exists.

Learning to heed our fears has been instrumental in helping humankind survive our evolutionary journey. Those persons who fought and won or who fled ("the fight or flight response") are our ancestors because they survived. Those who were immobilized or reckless ("fearless") in the face of danger often perished.

Today many cultures do not sanction fleeing or fighting as a means to deal with fear. Additionally, we learn that to be afraid is to be weak, cowardly or less worthy. Consequently, we suppress our basic fears and overlay them with phobias, anxieties and a variety of other emotions.

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[2] from a Hallmark Halloween Card, 1983.

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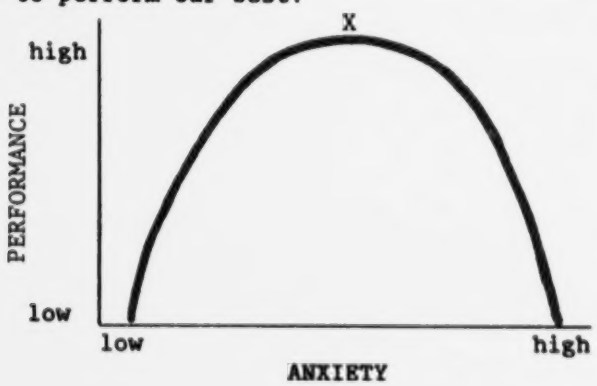
Fear adds to the intensity of life. Taking a risk involves overcoming some fears but by definition the fear is what makes it a risk and thus a challenge. Part of the excitement of encounters with new people, situations and ideas is the fear of (and anticipation of) the new and unknown. Fear is also a component in creativity. The creator often has to disobey the rules, risk rejection, in order to solve a problem, present new information or pose a new question.

Fear motivates us. The social psychologists talk of the curvilinear relationship between anxiety (fear) and performance. This is illustrated by the schematic diagram below. Too little anxiety and we perform poorly and too much anxiety and we perform poorly. The "X" indicates where we have optimum anxiety to perform our best.



There is nothing inherently good or bad about fear. Only when our fears direct us to behave in unloving ways (i.e. ways not conducive to enhancing life) toward ourselves or others are they destructive.

* * * * * *

Much of our day to day behavior follows the maxim of "Idle hands are the devil's workshop". Idleness implies too much time to sort, to contemplate ourselves, the mystery of life and the universe. As a result we "fear" our primodial (primary) fears may come seeping to the surface like subterranean currents and drive us mad. Yet our avoidance of letting our fears surface keeps us unaware of how insidiously they mold and guide our behavior, often in undersirable ways. To learn to manage our fears requires having experience (practice) in encountering them. Our fear blocks our action, yet our actions are necessary to overcome our fears (a Catch -22).

Our major problem with fear is our fear of it. As Franklin Roosevelt said in 1933 "We have nothing to fear but fear itself". More recently Yoko Ono laments in the song "Beautiful Boys", from the Double Fantasy album, "Don't be afraid to be afraid." We need to learn to treat fear as an ally, not an enemy. Not always a comfortable ally, but like pain, one which signals us when self-protection is warranted or when an intervention in our life may be needed.

Our exploration of fear has hopefully sensitized and then de-sensitized you to some of your fears. It is hard work to rummage in the recesses of our soul. However, letting our fears surface is the first step in breaking the bonds of fear which bind our lives. For as Ralph Waldo Emerson stated:

"He has not learned the lesson of life who does not everyday surmount a fear".

CHAPTER III

DESCRIBING LOVING/UNLOVING BEHAVIOR

Having explored the concepts of love and fear hopefully you have a better understanding of how these emotions permeate and impact our lives. In helping ourselves become more loving and less fearful a first step is to identify and describe new behavior we would like to learn or existing behavior we would like to change.

I find it useful to look at our behavior in two broad categories - loving and unloving behavior. The determination of what is loving and unloving is in line with our definition of love. Those things we do which contribute to enhancing life are loving. Those things we do which detract from the enhancement of life are unloving.

Fear often blocks our loving behavior (e.g. urges to try a new job, but not trying due to fear of failure) and evokes unloving behavior (e.g keeping others at a distance by saying unkind things due to fear of being judged). In these examples we concentrate on the "loving" or "unloving" behavior and work on the fear as part of our intervention program. We frequently work on fear as part of an intervention program, rather than directly monitoring "feelings of fear." The following example further illustrates this relationship. The fear of speaking before a group may be based on a fear of rejection. We may desire to speak before a group because of loving motives for ourselves and others. However, our fear is blocking our acting to fulfill this desire. In this situation our behavioral focus is "speaking before a group" while working on our fear of rejection is an intervention to improve the public speaking behavior.

Seeing an increase in loving behavior and a decrease in unloving behavior will usually be a good indication we are learning to effectively manage our fears. However, there are times we may wish to pinpoint a specific feeling of fear (e.g. feelings of fear about being alone) and concentrate on changing this behavior. Because many feelings of fear are so deeply buried in our unconscious or sub-conscious we may initially only be aware of the behavioral and/or physiological manifestations of fear. Table 4 illustrates the complexity which can exist between the feelings of fear and the behavioral and physiological reactions to fear.

The point of the discussion thus far is to emphasize that the first step in changing behavior is to <u>describe</u> the behavior you wish to change. Once we have an accurate description we may look for what fear or other factor may be "causing the behavior," to help us design an effective intervention program for changing the behavior. Three factors are important to consider when <u>identifying</u> and <u>describing</u> behavior - (1) specify behavior which is countable, (2) consider identifying behavior pairs (a response to increase and a response to decrease) and (3) attend to the precise versus global nature of the behavior descriptions.

TABLE 4

FEELINGS OF FEAR AND THE POSSIBLE BEHAVIORAL AND PHYSIOLOGICAL EFFECTS

Feelings of Fear	Possible Behavioral Effects (words and/or actions)	Possible Physiological Effects
Primary fears: - fear of death - fear of the unknown - fear of pain - fear of rejection - fear of being alone-loneliness - fear of losing control - fear of loss of livelihood **Secondary fears** - fear of fear - fear of insects - fear of water - fear of flying - fear of success - fear of crime - fear of crowds - fear of public speaking (ad infinitum)	**Words** - Comments such as: "I am running scared", "I am a God fearing person" - withholding information or lying - angry, jealous, hateful words - argumentative - almost inaudible speaking ("shy") **Actions** - silence - avoidance of people and/or situations - avoidance of taking action - angry, jealous, hateful actions - physical abuse of self or others - lack of eye contact - body language which keeps people away - excessive behavior (e.g. over and under eating, smoking, drinking, excercising, buying things) - withdrawal and fleeing	- pounding heart - queasy stomach (nauseated, growling, butterflies) - fast breathing - tightness, pain in chest - trouble breathing (e.g. choking, shortness of breath) - variety of localized problems (e.g. pain in neck, back, sinus infection, hair falling out) - variety of fear ⟶ stress related illness (e.g. headaches, ulcers, asthma, cancer) - crack in voice - eye flutter - blushing - diarrhea - sensation of dizziness (light headed, buzzing, faintness) - sweaty palms - feeling hot - cold, clammy skin - having the shakes - general body tension

Behavior You Can Count

Behavior comes in a variety of forms: as thoughts, feelings and urges; as words and as actions. Thoughts, feelings and urges are inner behavior and are only accessible to us. Words and actions are outer behavior and observable to ourselves and others. To obtain a record of a behavior requires describing the behavior so it can be counted. Listed below are examples of statements which are difficult and easier to count:

difficult to count ⟶	easier to count
"I really love people"	"loving acts toward others"
"I am afraid to be alone"	"fearful thoughts about being alone"
"other people make me mad"	"displeasing actions of others"
"I think of you often"	"loving thoughts of a friend"
"I am self-conscious or shy"	"fearful feelings about being rejected" "actions taken although afraid of rejection"
"I really do not like myself"	"unloving thoughts about myself"
"I hate everyone"	"unkind things said to others"

The following procedure is helpful in checking the clarity of a behavioral statement:

> Try to visualize the occurrence of the behavior and see yourself counting it. Actually do a few practice counts.

Asking variations of the basic journalism questions of: who, what, when, where, why and how is also useful in pinpointing countable behavior. I have found the questions "How do you know?" and "What do you mean?" particularly helpful. Two examples of this process are presented below:

Example 1

Self: "I really do not like myself"

Friend: "What do you mean?"

Self: "When ever I am with a group of people I am always being ignored."

Friend: "Why are you being ignored?"

Self: "People tell me I am always putting them down"

Friend: "Maybe you should keep track of (count) unkind things said to others and kind things said to others"

Example 2

Self: "I am uncomfortable around most other people".

Friend: "What do you mean?"

Self: "When I am with other people I find I seldom say anything and frequently try to withdraw altogether."

Friend: "Why?"

Self: "Often times when I say something I find people either laugh or ignore me"

Friend: "How does that make you feel?"

Self: "Rejected"

Friend: "Maybe you should count interactions initiated (inspite of the fear of rejection) and interactions withheld (because afraid of rejection)"

If you have difficulty identifying some countable behavior ask a few people who you trust to anonymously identify some of your behaviors which they find pleasing (loving) versus displeasing (unloving). In specifying particular behaviors to work on, related to love and fear, be sure the descriptions lead directly to counting the occurrence of the behavior.

Behaviors to Increase/Decrease

We are usually interested in working on pairs of behavior. Some behaviors we wish to increase and other behaviors we wish to decrease. In academic areas, correct performance should increase to a level of proficiency and error performance should decrease to an acceptable level. In personal and social areas, "desired behavior" is to increase and "undesired behavior" is to decrease. Below are some pairs of desired and undesired social and personal behaviors:

"Desired" Behavior (to increase)	"Undesired" Behavior (to decrease)
- self put ups	- self put downs
- hugs	- push aways

- happy feelings	- sad feelings
- courageous feelings	- fearful feelings
- loving acts today	- unloving acts today
- actions taken (in spite of fear)	- urges (but failure) to act (because of fear)
- kind things said to others	- unkind things said to others

Delineating a behavior pair is sometimes very difficult and other times not desired. Some variations are listed below:

(1) interested in monitoring a behavior but not increasing or decreasing it (e.g. "thoughts of a friend")

(2) combining two things to increase: (e.g. "self love thoughts", "other love thoughts")

(3) combining two things to decrease (e.g. "cigarettes smoked", "urges to smoke")

(4) identifying three related behaviors to work on simultaneously (e.g. "loving actions", "loving words", "loving thoughts")

(5) non - complementary behaviors combined as an increase/decrease pair

(e.g.	<u>increase</u> sit ups per day	<u>decrease</u> urges to eat per day)

<u>Precise versus Global Descriptions</u>

The needs of the person involved will determine how globally or precisely to describe a behavior. "Loving behavior" and "unloving behavior" are global categories. However, a behavior to <u>increase</u> and one to <u>decrease</u> is indicated and we can <u>count</u> the number of loving and unloving responses.

The number of times we say "I love you" to others versus the number of times we say "I dislike you" constitutes a more precise delineation. In fact, these descriptions could be components under the global categories of "loving" and "unloving".

Other times we are more interested in episodes of behavior and not the specific component behaviors in the episode. For example, we might count "episodes of harmony" and "episodes of conflict".

Table 5 lists a variety of behaviors related to love and fear. Some statements are more global, others more precise, some relate to self and some relate to others; some describe inner behavior and others relate to outer behavior, some are to be increased others to be decreased and all the descriptions are countable. This table indicates the tremendous breadth of loving and unloving (fear based) behavior we may choose to work on.

TABLE 5

LIST OF BEHAVIORS RELATED TO LOVE AND FEAR

	INCREASE	DECREASE
INNER BEHAVIOR		
Thoughts	- positive thought - energy sent to others - people first thoughts - generous thoughts - success thoughts - nice thoughts - thoughts of living - loving thoughts today - self put ups - non-violent thoughts - non-judgemental thoughts	- negative thought- energy sent to others - profit first thoughts - selfish thoughts - failure thoughts - hostile thoughts - thoughts of suicide - unloving thoughts today - self put downs - violent thoughts - judgemental thoughts
Feelings	- feelings of decisiveness - pleases partner - feels accepted by others - feels happy - feels competent - feels secure - feels calm (about: dark, storm, etc.) - loving feelings toward self - loving feelings toward partner - loving responses intended - loving responses felt - releases hurt feelings - feels "I can do" - feels people are supportive - feels uplifted - feels self-confident	- feelings of limbo - displeases partner - feels rejected by others - feels sad or depressed - feels incompetent - feels insecure - feels anxious (about dark, storm, etc.) - unloving feelings about self - unloving feelings toward partner - unloving responses intended - unloving responses felt - holds on to hurt feelings - feels "I can't do" - feels people are against me - feels drained - feels fearful
Urges	- urges to live - urges to give praise - urges to be civil - urges to excercise - urges to give sexual pleasure	- urges to end life - urges to give criticism - urges to be argumentative - urges to be lethargic - urges to take sexual pleasure
OUTER BEHAVIOR		
Words	- says "I love you" (means "I care about your happiness") - says nice things about others - initiates conversation - says nice things about self	- says "I love you" (means "I want to possess you") - says unkind things about others - withdraws from conversation - says unkind things about self
Actions	- number of weeks sent letter to parents - hugs others - actions of partner which please me - picks up litter - loving acts today - acts toward self in loving ways	- number of weeks failed to send letter - pushes others away - actions of partner which displease me - throws litter - unloving acts today - acts toward self in unloving ways

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CHAPTER IV

MONITORING LOVING/UNLOVING BEHAVIOR

Once we have specified those behaviors we wish to work on, we are in a position to obtain a record of how frequently the behaviors are occurring - how frequently we are behaving in loving and unloving ways. Records of the frequency of behavior provide the information necessary to decide whether to increase, decrease or maintain present performance levels. Two pieces of information are required to determine the frequency of behavior. A count of the number of times the behavior occurs and the time period during which the behavior is counted.

Counting Behavior

To determine the number of times particular thoughts, words or actions happen, requires counting each occurrence. This is why specifying countable behavior is vital. A number of counting devices are available to aid in obtaining behavior counts. A few recommended devices are listed below:

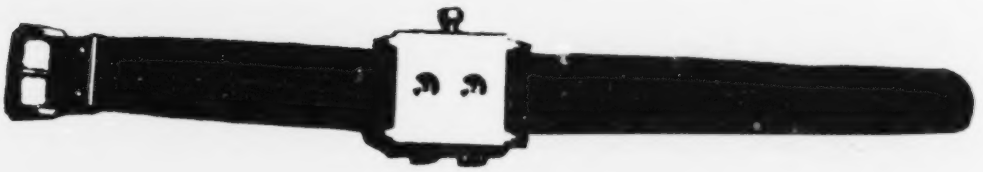
1. pad and pencil (𝍸)
2. masking tape on arm and ball point pen (𝍸)
3. golf wrist counter (see figure 2)
4. single or double strand bead counters (see figure 3)
5. multiple strand bracelet bead counter (see figure 4)
6. calculator watch

Everyone should have access to items 1 and 2 and these materials are very inexpensive. Items 3 through 6 are advantageous because they enable our hands to be free. This is particularly helpful when we are busy doing other things plus it facilitates mobility. We can easily wear our counter where ever we go.

Privacy is particularly important when recording personal and social behavior. If we are attempting to improve our own behavior, our interaction with others or help someone else with their behavior we usually prefer limited public scrutiny. Consequently, counting devices which are the least conspicuous, such as items 4 and 6, are often most desirable. Being less conspicuous enables us to obtain behavior counts without having to go into lengthy explanations of "What is that interesting thing on your wrist?" or "Why are you keeping track of your behavior?"

FIGURE 2

PICTURE AND EXPLANATION OF GOLF-WRIST COUNTER



- Golf – wrist counters were developed to keep track of the number of strokes for each hole in a golf game. However, they adapt nicely to personal counting.

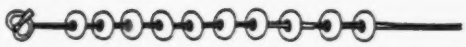
- Golf-wrist counters are available in sporting good stores and usually will sell for under $10.00

- The counter has a plunger which is pushed for each count. A "ones" and a "tens" place is represented on the face of the counter allowing us to count up to 99. Reset knobs enable us to reset either the "ones" or the "tens" place or at the end of the day to reset the counter to 00.

FIGURE 3

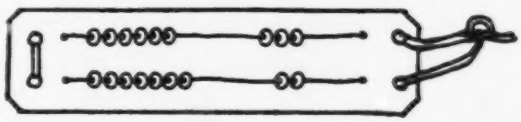
PICTURE AND EXPLANATION OF SINGLE AND DOUBLE STRAND BEAD COUNTERS

Single Strand



- A Single Strand Counter has from ten to twenty #5 wooden beads on a piece of leather thong, shoe string or similar type of material.
- It is usually attached to a belt, key chain, purse or other item we are carrying with us.
- It is useful in keeping track of low frequency behaviors (i.e. less than 20 per day).

Double Strand Bracelet Bead Counter



- A Double Strand Bracelet Counter has two strands of nine wooden beads. One row represents tens and one row represents ones (similiar in principle to an abacus).
- For each count we move a ones bead. On the tenth count we move all the ones beads back and move up one tens bead. This enables us to count up to 99 with a Double Strand Bracelet Bead Counter.
- The double strand counter is made with a piece of stiff oak tanned leather, pipe cleaners, # 5 wooden beads and a piece of leather thong to tighten the bracelet on your wrist. (A more detailed explanation of how to make a bracelet bead counter is presented in Figure 4.)

Main Advantage: Both Single and Double Strand Counters tend to be less conspicuous than Golf-Counters or Multiple Strand Bracelet Bead Counters.

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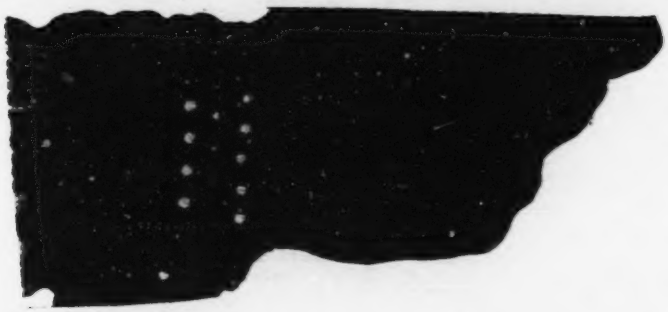
FIGURE 4

PICTURE AND EXPLANATION OF MULTIPLE STRAND BRACELET BEAD COUNTER



- A Multiple Strand Bracelet Bead Counter may have as many as ten double-strands of beads on a leather bracelet. This would enable us to count ten different behaviors.

- The following materials are needed to make a multiple strand counter:

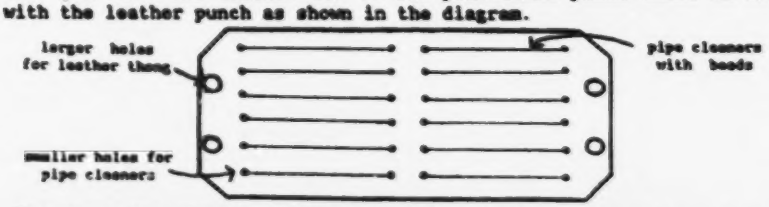
1. piece of stiff oak tanned leather
2. six inch long pipe cleaners (choose your color)
3. different colored wooden beads with holes - size #5 (make sure beads will slide on pipe cleaners)
4. electrical tape or soft leather
5. strong leather thong
6. leather punch (usually can borrow one)
7. a razor blade to cut the leather.

(These materials are available at leather goods and/or crafts stores, usually for under $5.00)

- Listed below are the steps to follow in making a Multiple Strand Bracelet Bead Counter.

1. Cut a piece of stiff leather to fit the circumference of your wrist. The piece should be at least an inch short of encircling your wrist. You need a gap to be able to tighten the bracelet on your wrist with the leather thong. Additionally, the leather will soften and stretch with use.

2. Once you have the leather cut to fit your wrist punch holes in it with the leather punch as shown in the diagram.



3. For every two strands of beads insert one pipe cleaner through the back of the bracelet, using the smaller holes. String nine beads on each half of the pipe cleaner. Insert the two ends of the pipe cleaner in two other smaller holes and bend the tips flat against the back of the bracelet.

4. Cover the back of the bracelet with soft leather or electrical tape so the ends of the pipe cleaners do not irritate your arm.

5. String the leather thong through the large holes and tie off with a knot.

(You are now ready to count your way to self-discipline)

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Sometimes we are initially a bit fuzzy on whether we have identified the behavior(s) we wish to learn or change. This can be particularly a problem with inner behavior (i.e. thoughts, feelings and urges). Merely counting for a day or two will often help us refine our description. For example, we may initially identify "feelings of comfort" and "feelings of discomfort" when around persons with authority. After counting "comfort/discomfort feelings" for a few days we may decide the actual behaviors we want to focus on are: "speaking in the presence of authority" and "urges (but failure) to speak in the presence of authority". Once we are clear on what behaviors we are going to count and what counting device to use, we need to determine over what period of time to count.

The Time Period

The time during which we keep track of behavior may vary from a year, to a month, to a week, to a day. Within a day it may vary from all day (e.g. approximately 16 1/2 waking hours) to a few minutes each day. For example, we may count the number of episodes of stress related illness each year. In this case our recording period is one year. Or we may keep track of arguments per month with our partner. We may specify time each week when we are with a particular friend. This may be two hours every Thursday. During this time we may count the number of times our friend pleases or displeases us. We may count our loving versus unloving acts all day (all our waking hours) or during a particular time period during each day (e.g. the nine hours while at work, the two hours at home before work, the four hours at home after work).

Constant Recording Time

Constant recording periods facilitate comparing the counts between different episodes of recording. The constant time may be a day, a week, a month, a year or some portion of these periods. Time should be specified in minutes for recording periods which are for all or part of a day. The most convenient times are 1 minute, 10 minutes, 100 minutes and 1000 minutes (i.e. average waking day 16 1/2 hours). (To determine the frequency of a behavior requires dividing the count by the recording time.) These times make dividing the time into the count much easier since only a decimal point is moved.

Timing Devices

If the recording period is less than a day and/or the time is often variable it is important to have an accurate device to keep track of time. If the time varies from day to day merely writing down a start and stop time from a wrist watch or clock is satisfactory.

If a record is kept for a standard time each day (e.g. 30 minutes, 1 hour, 5 hours) the following timing devices can be particularly helpful:

(1) the elapsed time feature, including the alarm, on many of the new electronic watches

(2) calculators with alarm and stopwatch functions
(3) photographic interval timer with an auditory signal
(4) kitchen timer with auditory signal (most are not accurate for under 15 minutes)

Each of these timing devices has an auditory signal. This frees us from needing to periodically check the timing device to determine if our standard time period has elapsed. The auditory signal is the indication of the time period being over.

Computing Behavior Frequency

To determine the frequency of our behavior for each recording period, we divide the counts by the recording period: $\frac{\text{behavior counts}}{\text{recording period}}$. For example, if we counted "50 loving thoughts" and "12 unloving thoughts" in a 1000 minute day, we would have the following frequencies:

frequency of loving thoughts $\quad \frac{50 \text{ counts}}{1000 \text{ minutes}} = 1/20$ or .05/minute

frequency of unloving thoughts $\quad \frac{12 \text{ counts}}{1000 \text{ minutes}} = 1/100$ or .01/minute

Figure 5 presents a behavior record sheet for twelve weeks of a "positive thoughts of self" project. The recording time is indicated for each day, along with the count and the computed frequency $\frac{\text{counts}}{\text{minutes}}$. Converting the count and time information into a "per minute" frequency statement (e.g. 5 counts/minute, .01 counts/minute) makes it possible to quickly and accurately determine whether the frequency of our behavior is increasing, decreasing or staying the same.

Displaying Improvement

The old cliche of "a picture is worth a thousand words" (or numbers) is certainly true when representing data. Presenting data in a graphic versus a tabular or narrative form enables us to quickly retrieve the information and make decisions regarding needed intervention.

FIGURE 5

BEHAVIOR RECORD SHEET

Abigail Calkin	Abigail Calkin	Abigail Calkin	Kansas
Supervisor	Advisor	Manager	Location

Behaver: Abigail Calkin

Behavior: positive feelings about self

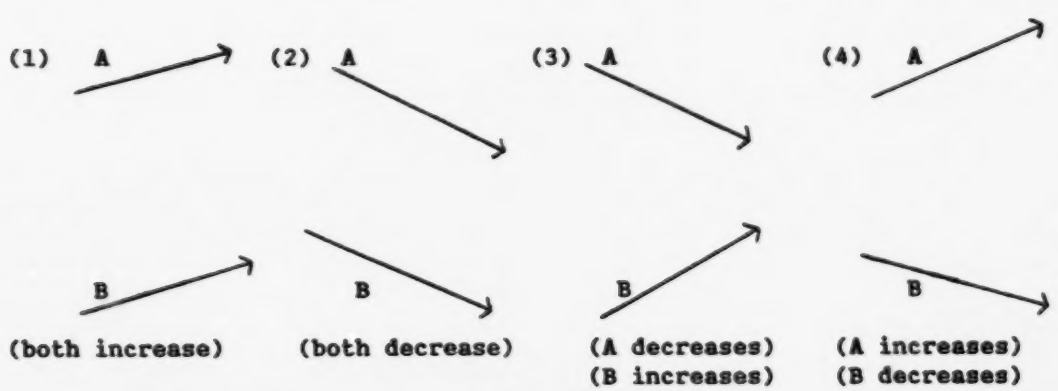
Date	Day	# Counts	# Minutes	Counts Minutes	Date	Day	# Counts	# Minutes	Counts Minutes
9/11/77	M 1		1000		10/24/77	M 43	35	1000	.035
	T 2		"			T 44	27	"	.027
	W 3	7	"	.007		W 45	32	"	.032
	T 4	2	"	.002		T 46	25	"	.025
	F 5	0	"	0		F 47	8	"	.008
↓	S 6	2	"	.002	↓	S 48	30	"	.03
9/18/77	S 7	2	"	.002	10/30/77	S 49	18	"	.018
9/19/77	M 8	2	1000	.002	10/31/77	M 50	17	1000	.017
	T 9	-	"	-		T 51	20	"	.02
	W 10	-	"	-		W 52	25	"	.025
	T 11	0	"	0		T 53	32	"	.032
	F 12	2	"	.002		F 54	21	"	.021
↓	S 13	6	"	.006	↓	S 55	27	"	.027
9/25/77	S 14	5	"	.005	11/6/77	S 56	17	"	.017
9/26/77	M 15	6	1000	.006	11/7/77	M 57	30	1000	.02
	T 16	7	"	.007		T 58	33	"	.033
	W 17	2	"	.002		W 59	24	"	.024
	T 18	3	"	.003		T 60	27	"	.027
	F 19	7	"	.007		F 61	29	"	.029
	S 20	9	"	.009	↓	S 62	20	"	.02
10/2/77	S 21	3	"	.003	11/13/77	S 63	-	"	-
10/3/84	M 22	8	1000	.008	11/14/77	M 64	↑	1000	-
	T 23	2	"	.002		T 65	↑	"	-
	W 24	6	"	.006		W 66	↑	"	-
	T 25	7	"	.007		T 67	SICK	"	-
	F 26	4	"	.004		F 68	↓	"	-
↓	S 27	10	"	.01	↓	S 69	↓	"	-
10/9/77	S 28	15	"	.015	11/20/77	S 70	↓	"	-
10/10/77	M 29	18	1000	.018	11/21/77	M 71	↑	1000	-
	T 30	6	"	.006		T 72	↑	"	-
	W 31	8	"	.008		W 73	SICK	"	-
	T 32	33	"	.033		T 74	↓	"	-
	F 33	28	"	.028		F 75	↓	"	-
↓	S 34	18	"	.018	↓	S 76	12	"	.012
10/16/77	S 35	10	"	.01	11/28/77	S 77	28	"	.028
10/17/77	M 36	25	1000	.025	11/29/77	M 78	24	1000	.024
	T 37	23	"	.023		T 79	4	"	.004
	W 38	20	"	.02		W 80	-	"	-
	T 39	22	"	.022		T 81	-	"	-
	F 40	30	"	.03		F 82	-	"	-
↓	S 41	--	"	--	↓	S 83	2	"	.002
10/23/77	S 42	--	"	--	12/5/77	S 84	2	"	.002

Plotting information graphically enables us to easily monitor improvement and see the effects on our behavior of planned interventions and unplanned events. The change in "correct and error academic performance" or "desired and undesired social and personal behavior" is the indication of whether we are improving. (It usually requires 7-9 data points to get an accurate picture regarding the trend of our behavior.)

Presently the most efficient way to store and retrieve information is to directly enter our count and time information into a micro-computer, which has a software program to process the information and provide a graphic display (or print out). Such programs presently exist (Hasselbring & Hemlett, 1983). This is a bit pre-mature to implement on a large scale. However, in less than 10 years I am convinced the micro-computer will be as widespread as the hand calculator. At that point directly recording performance data on record sheets and graphs will be as unnecessary as adding up a long string of numbers by hand is today.

If you do not presently have access to a micro-computer the use of record sheets and graphs are the alternative of choice. A simple record sheet is presented in Figure 5. This sheet or any variation will suffice to maintain the numeric information. Figures 6, 7, 8 and 9 present a number of graphic formats which can be used to summarize the information graphically. The vertical lines on these charts represent days (Figure 6), weeks (Figure 7), months (Figure 8) and years (Figure 9). The horizontal lines represent behavior frequency - count per minute (Figure 6), count per week (Figure 7), count per month (Figure 8) and count per year (Figure 9).

As mentioned in Chapter III we usually have a pair of behaviors one to increase and one to decrease. Behavior pairs function independently. Because one behavior goes up does not mean the other will go down. In fact there are four possible performance patterns for each behavior pair.(A = desired behavior, B = undesired behavior):



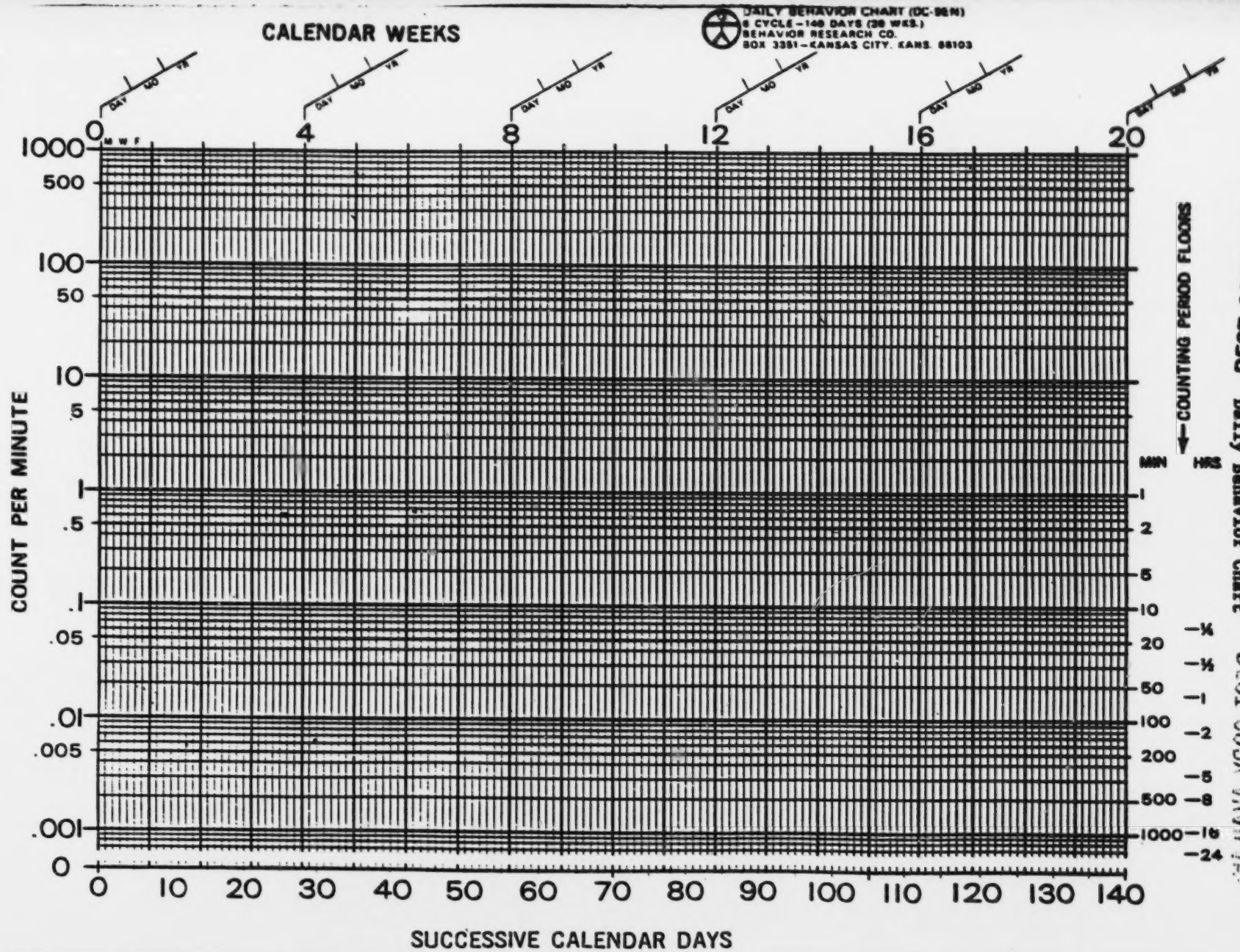


Figure 6
Daily Behavior Chart

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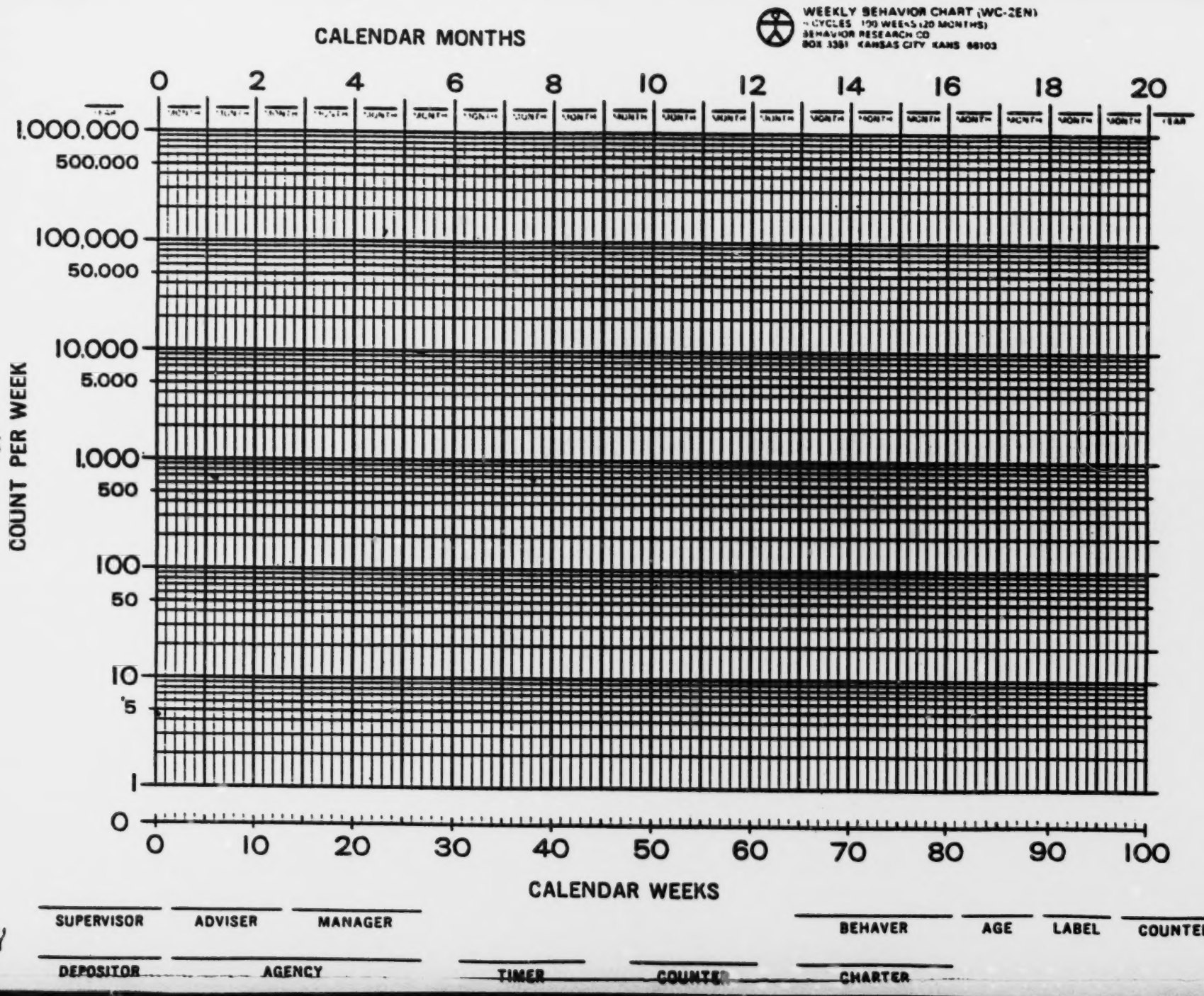

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Weekly Behavior Chart

FIGURE 7

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57

58

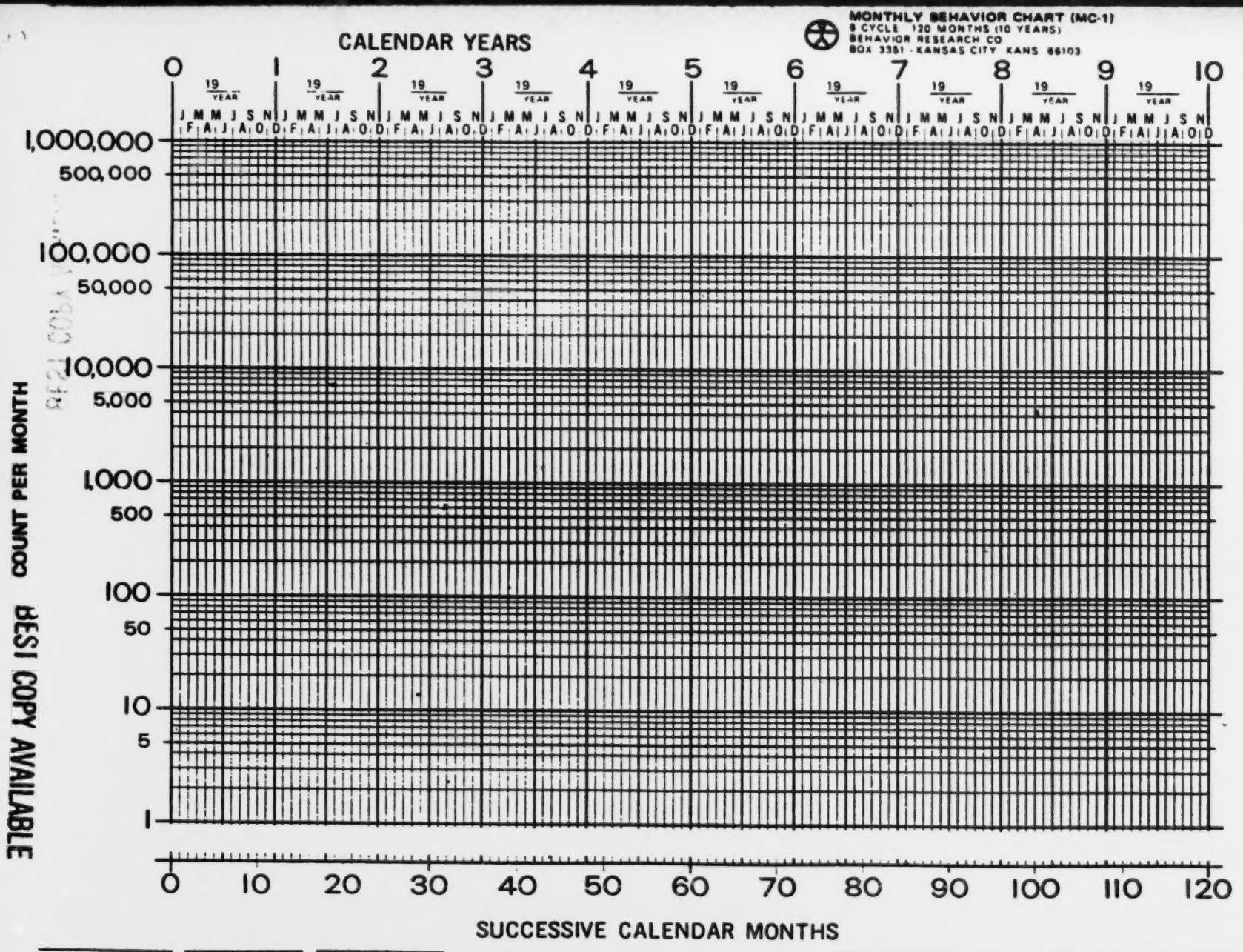

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Figure 8
Monthly Behavior Chart

59

60

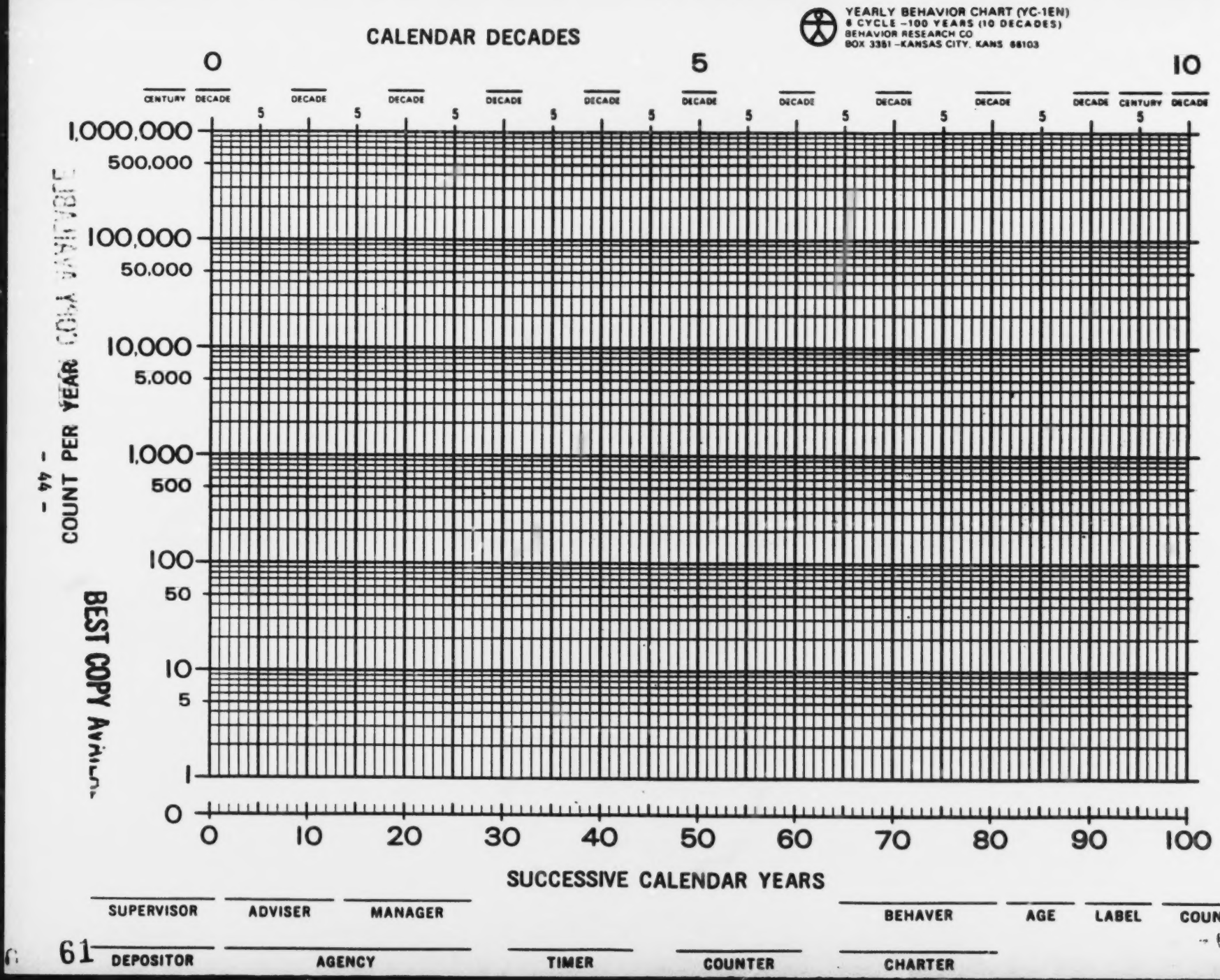

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Figure 9
Yearly Behavior Chart

When working on performance pairs we are usually striving for pattern number 4. If we are counting "urges to live" (A) and "urges to end our life," (B) we wish "urges to live" to increase and "urges to end our life" to decrease. However, it is possible for performance of this pair of behavior to follow patterns 1, 2 or 3. Our interventions should be planned to impact both behaviors of the pair in the desired direction. As we continue recording the behaviors the performance information will tell us the effect of our intervention tactics.

Figures 10, 11, 12 and 13 represent four completed projects on the daily, weekly, monthly and yearly charts respectively. The grid lines have been removed from the charts to more easily view the data. Figures 10a and 10b show a daily behavior pair project of "positive feelings about self" (increase) and "negative feelings about self" (decrease). The first twelve weeks of the chart in Figure 10a are the graphic representation of the data from the Behavior Record Sheet in Figure 5. Figure 11 presents a weekly record of "intimate contacts" between Richard and Michelle over a ten month period. Figure 12 is a monthly summary of my "miles run per month" over a three year period. Obviously I am not a running addict. Figure 13 represents a yearly record of "violent crimes" (unloving acts) in the United States from 1960 through 1982.

It is not necessary to have a thorough understanding of the rationale for these charts in order to use them[3], any more than we need to understand all the mechanics of a car to drive it or how to program a computer to use it. Very soon we should not have to worry about being able to correctly place a data point on a chart as small computers take over this clerical task. However, to understand and improve our own and others behavior, we must have a standard and precise way of talking to ourselves. These charts provide us with accurate feedback in the same way an oscilloscope or CAT SCAN provides standard and precise pictures of internal physical states.

Aims

When working to change behavior it is important to be aiming for some performance level. Many aims in academic areas are fairly well established and analogous to the normal limits we find in medicine (e.g. body temperature 98.6 F). In speech, proficient speaking fluency is between 150-250 words per minute with allowance for a few (i.e. 0-5) dysfluencies each minute. These are the same standards used in oral reading proficiency.

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[3]Information regarding the rationale for using these particular charts can be found in: White and Haring. Exceptional Teaching, Second Edition, 1980.

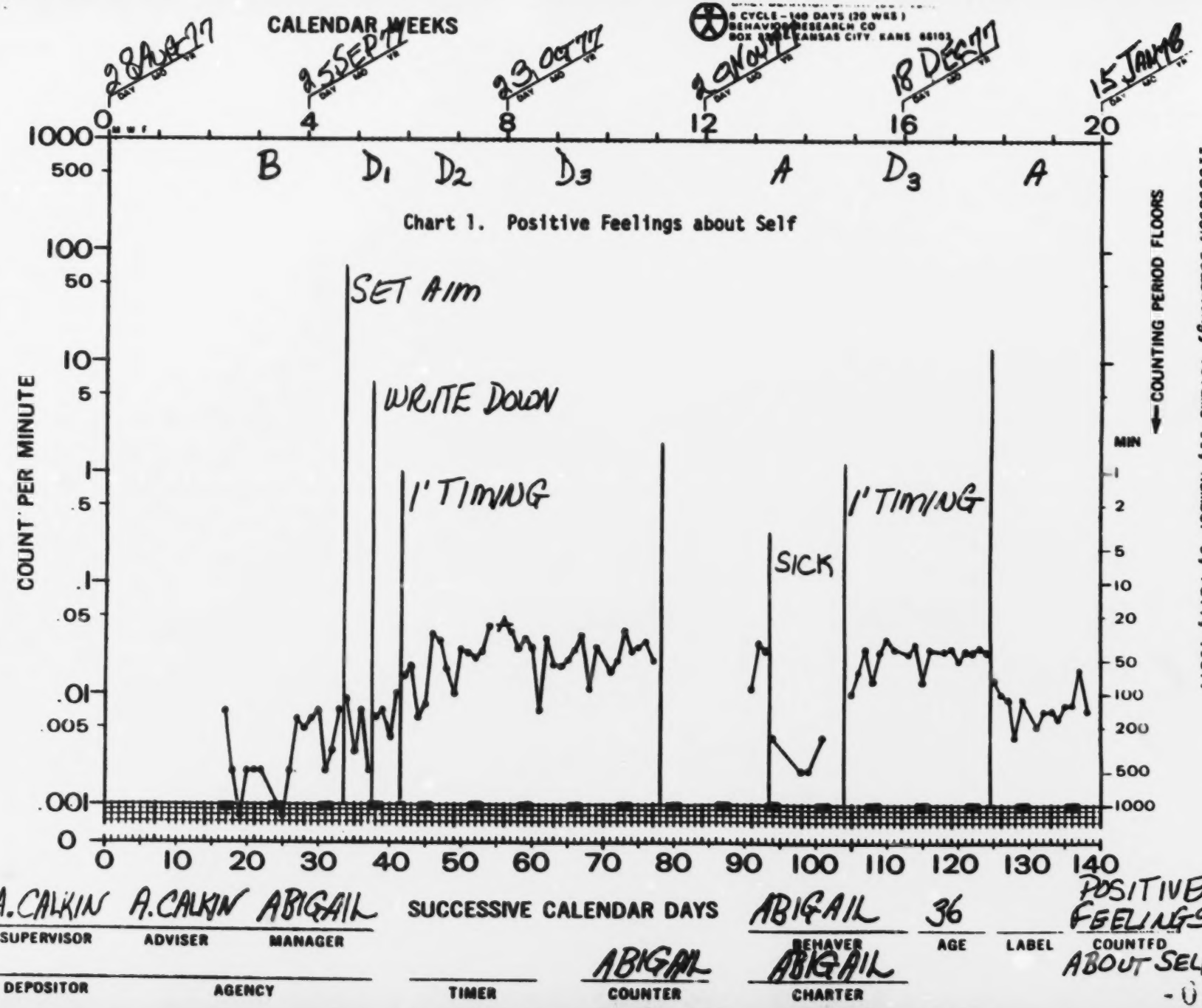

Figure 10a. Example of Daily Behavior Chart Project

Calkin, Abigail B. One minute timing improves inners. *Journal of Precision Teaching*, Volume II, Number 3, Fall, 1981.

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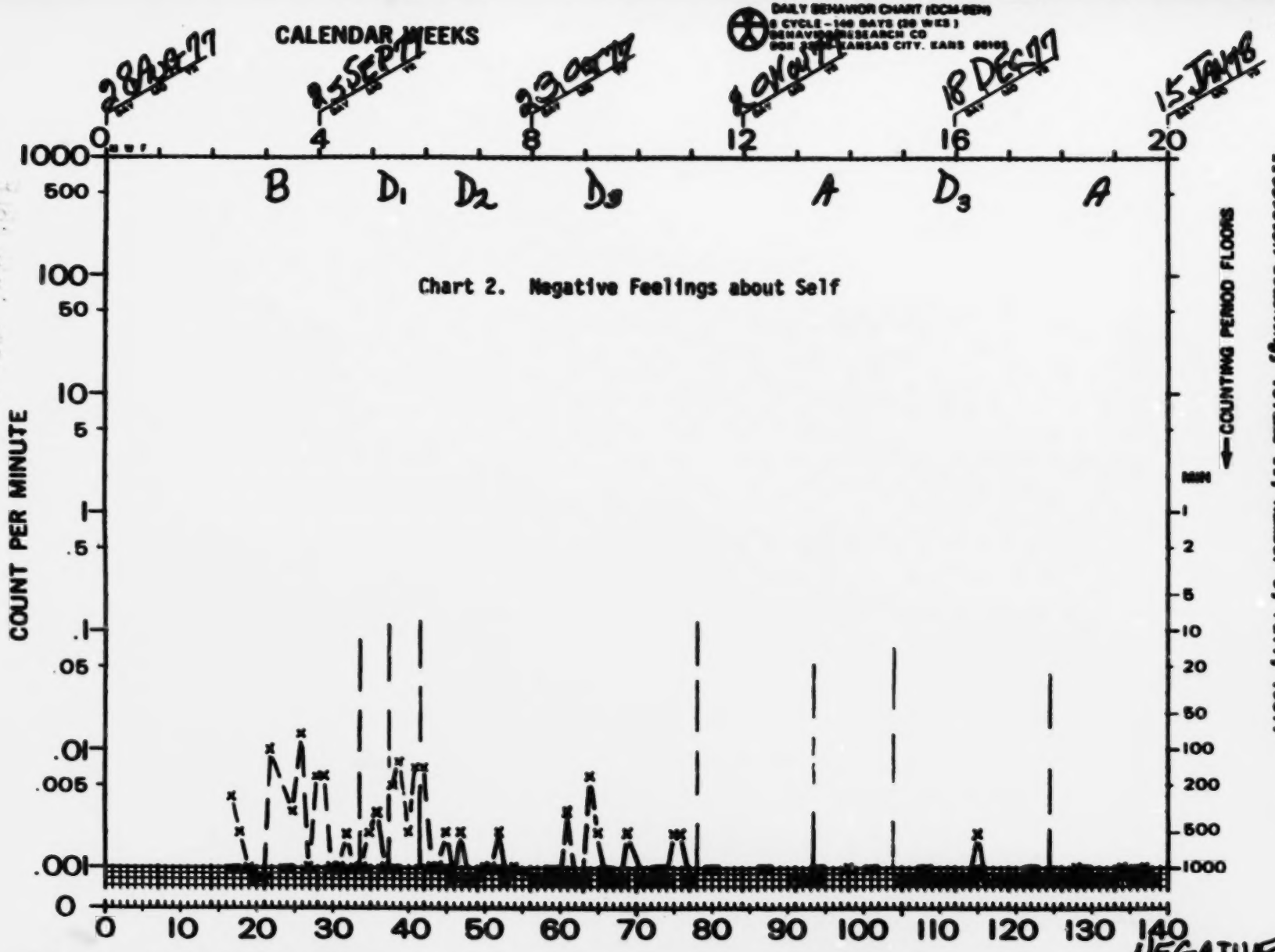

Figure 10b. Example of Daily Behavior Chart Project Calkin, Abigail B. One minute timing improves inners. *Journal of Precision Teaching*, Volume II, Number 3, Fall, 1981.

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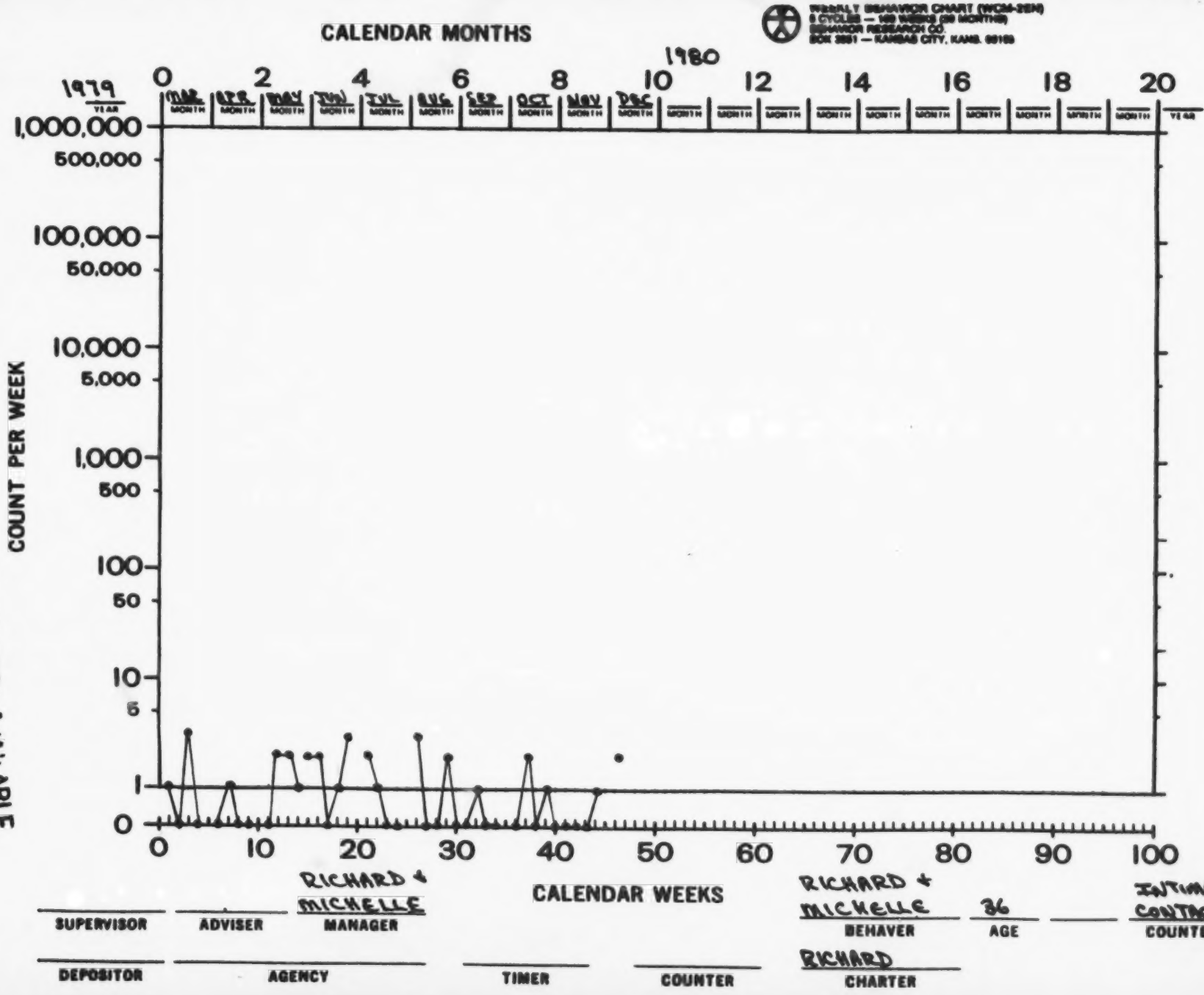

Figure 11. Example of Weekly Behavior Chart Project

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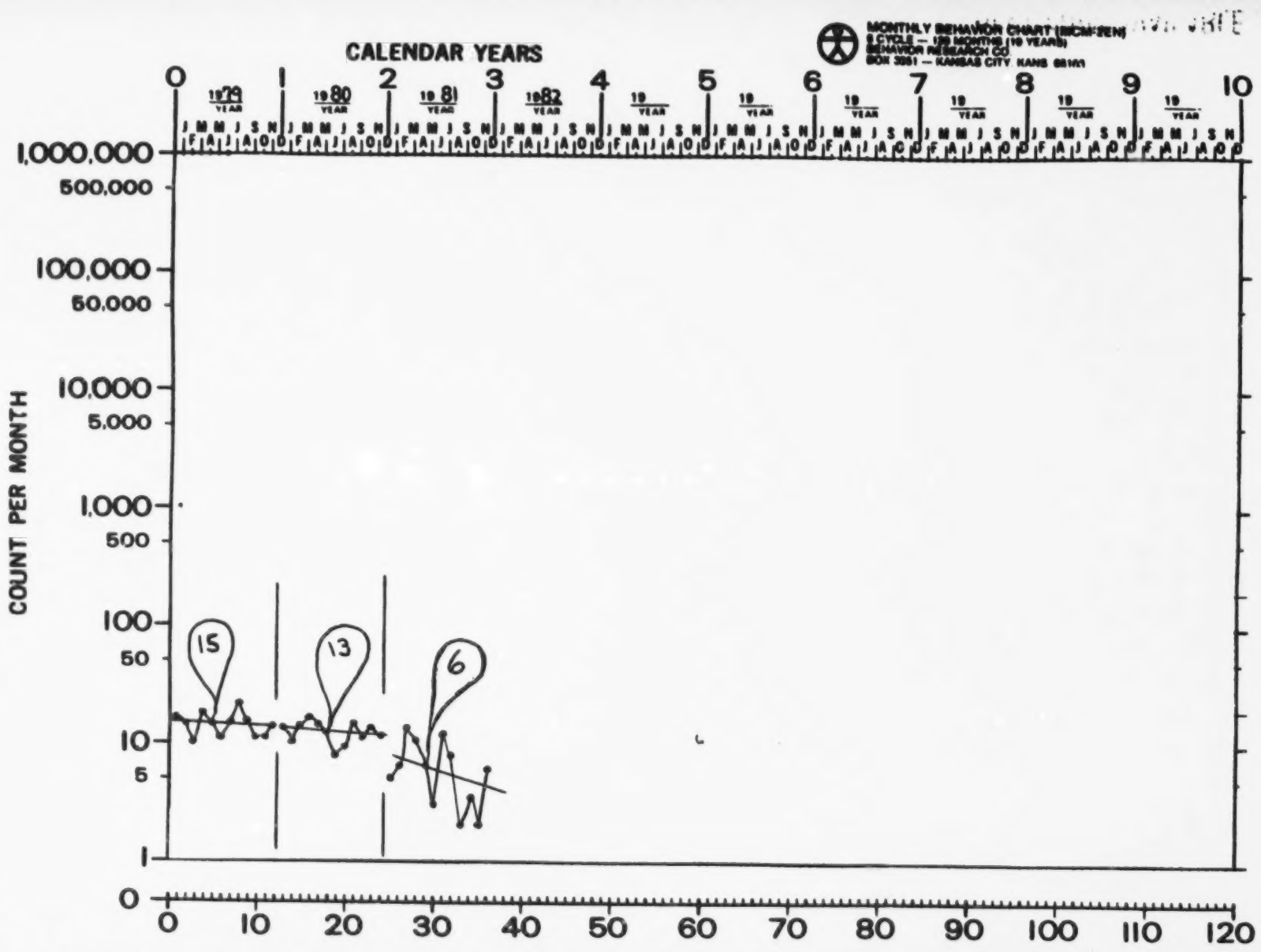

C. STARLIN — SUPERVISOR
C. STARLIN — ADVISER
C. STARLIN — MANAGER
CLAY STARLIN — BEHAVER
36-39 — AGE
miles run per month — COUNTED
CLAY STARLIN

Figure 12. Example of Monthly Behavior Chart Project

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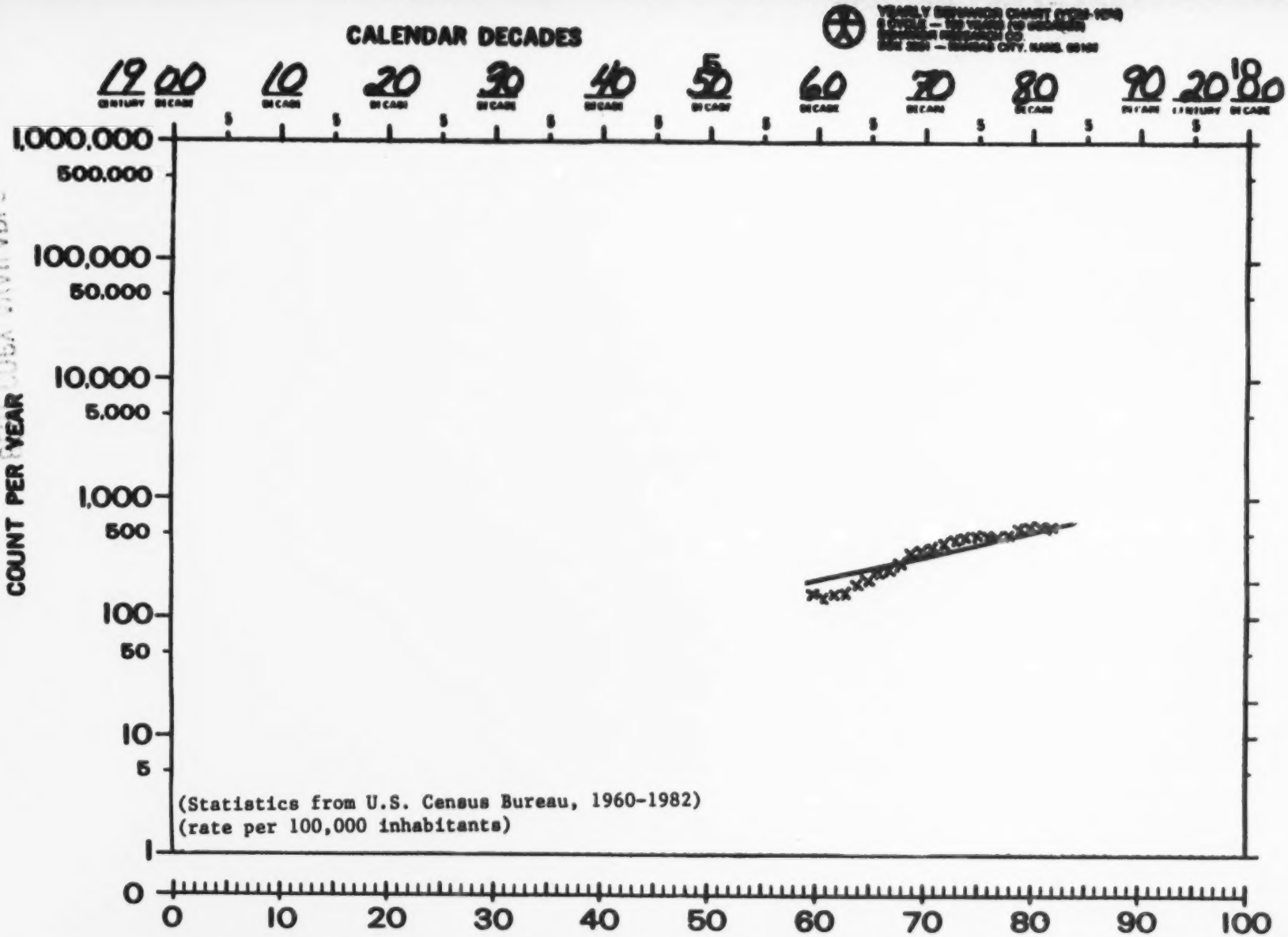

SUPERVISOR ADVISER MANAGER

DEPOSITOR AGENCY TIMER COUNTER CHARTER CLAY STARLIN BEHAVER AGE U.S.A. LABEL VIOLENT CRIMES COUNTED

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Figure 13. Example of Yearly Behavior Chart Project

In personal and social areas the picture is not as clear. One problem is that limited research has been done on what might be "normal" (average) frequency of occurrence for various social and personal behaviors. For instance, what is the normal "thoughts of suicide" in the general population - once a day, once a month, twice a year? What is the normal number of loving feelings or fearful feelings per day? Without this type of normative information we cannot judge whether our social or personal behavior is within normal limits. Of course, even if we did have information on such normal limits we may choose to aim for different criteria.

Another complexity in the social/personal area is the variation in what is considered "normal" or desirable in different situations and/or with different people. For example, the frequency of touching others may be higher and more appropriate (normal) at a family reunion than at a formal conference of persons we have just met.

Giving some thought to an aim provides a sharper focus. The aim will enable us to determine whether our behavior is moving toward our goal rapidly enough and if not how we might intervene to achieve greater improvement. We can always adjust an aim we have achieved in the same way an athlete, after achieving one goal, sets and strives for a new goal. The aim may be in the form of an exact frequency (e.g. to do 10 loving acts/day) or it could be in the form of a ratio (e.g. to have a ratio of 10 loving acts for each unloving act, 10:1)

Intent versus Effect/Interpersonal Counting

Part of giving love as a gift is an awareness of how the person receiving the gift is effected. Good intensions are not enough. We must be sensitive to the effect our behavior has on others. What we intend to be loving may have the effect of being unloving due to variables such as:

- unsound judgement
- lack of information or misinterpretation of information
- variation in cultural or sub-cultural values
  (e.g. Public praise for an American with Western values may be appropriate and loving. Public praise for a native American is often considered inappropriate and unloving)
- variation in environmental setting
  (e.g. the same behavior at a party, at work or at a shopping center may be intended to be loving but may have different effects in these different environments)
- variation in the people we are with
  (e.g. hugging a friend versus a business acquaintance versus a stranger)

- the conflict between our cultural indoctrination and our personal learning experiences

- the variation in our needs and those of others which change from hour to hour and day to day

Combining intent-effect with loving and unloving behavior creates four possible options:

(1) intent is loving, effect is loving
(e.g. a hug given to demonstrate caring and affection which the receiver interprets as loving.)

(2) intent is loving, effect is unloving
(e.g. a smile intended as loving but interpreted as mockery)

(3) intent was unloving, effect was loving
(e.g. we ignore a friend to punish them, the friend found the reduced contact to be liberating.)

(4) intent was unloving, effect was unloving
(e.g. A hug and "I love you" intended as cohersion and felt to be cohersive.)

Whether the effect of our behavior is interpreted as loving may be based on whether our actions are motivated by love or fear. Acts motivated by love should usually have a loving effect. Acts motivated by fear often have an unloving effect. (e.g. A lie motivated by love versus fear)

One means to better understand disharmony in intents and effects is to do interpersonal counting. It is difficult to remedy intent-effect problems unless we can focus on the problem(s) and view how frequently it is occurring. For example two partners or friends may count the number of "pleases" and "displeases" they feel about the other person's actions during the time they are together. If the number of "displeases" far outweighs the "pleases" on one or both sides some interpersonal problems exist that would suggest needed intervention.

Such interpersonal counting can be revealing but can also be confronting. We are getting some objective feedback from other persons about how they view and interpret our behavior. This is an unusual experience since we are accustomed to interpreting other's reactions through our subjective filter. Being faced with objective information about our behavior tends to provide less room for personal rationalization. Consequently, to get involved in interpersonal counting requires a firm commitment at the beginning to discovery, understanding and resolution.

If the feedback we receive from others indicates a disparity exists between our intent and effect, we need to re-examine our behavior and adapt it to reduce this divergence. Interpersonal communication through counting can be a valuable aid to resolving intent-effect conflicts.

Objective/Subjective

This monitoring discussion has focused on the objective measurement of behavior. This information is vital to a complete understanding of our own and other persons' behavior. I tend to over-emphasize objective records because it is this information which is often lacking as we strive to understand and change behavior. However, objective data is only half of the information necessary to understand our behavior. Our intuition, our subjective feelings and anecdotal records are complementary to behavior counts. Subjective information is vital to developing a total impression of what our behavior looks like and in determining what things can be done to help it move in desired directions.

* * * * * *

Summarized below are the main points to bear in mind when monitoring loving/unloving behavior:

1. give some thought about areas of your behavior to work on.
2. focus on countable behavior.
3. select an appropriate counting device.
4. maintain a constant recording time.
5. use an accurate timer, with an auditory signal, for shorter recording periods.
6. compute frequency: $\frac{\text{behavior counts}}{\text{recording period}}$
7. represent information graphically.
8. establish aim.
9. continue monitoring until you see improvement.
10. give equal weight to objective and subjective information.

Learning the discipline of any new skill requires energy and practice. This is certainly true of keeping track of our own behavior. It is helpful to begin slowly to avoid burning out. Initially pick one or two behaviors and count these for a couple of weeks. Once you have a comfort level with the recording process, you can select the behaviors to work on and how frequently to count them (e.g. all day every day, portions of a day every day, once a week).

I find it helpful initially to keep these counts to yourself. Develop a comfort level with monitoring your personal behavior before choosing to share the information with others. It is an exhilarating experience (and sometimes a frightening experience - but "frights all right") to obtain some conscious - objective awareness of our behavior patterns. Often for the first time, we feel some true insight and control over our behavior.

Personal counting need not be a continuous activity but rather one we can come back to as we need conscious - objective understanding of our intra and interpersonal behavior. I counted between one and six personal and social behaviors most days between 1968 and 1974. Since this time I have periodically counted for short periods of time (e.g. from a couple days to a couple weeks). One of the beauties of spending enough time counting our behavior is that the awareness we gain tends to develop some sensitivities which remain even when we are not counting.

CHAPTER V

LEARNING TO BE LOVING

We have learned how to describe and monitor loving and unloving behavior. We now need to learn how to acquire new behavior and change existing behavior. What tactics and rules can be employed to help us be more loving?

Two Learning Disparities

Two aspects, of how we learn personal and social behavior, create confusion in our ability to understand our own behavior. One dimension involves the disparity in learning "thoughts and words" versus "actions". The second factor relates to our level of awareness while learning -- "conscious" versus "sub-conscious" learning.

Learning "Thoughts and Words" versus "Actions"

Consistently, the thoughts and words we learn coincide with the values sanctioned by our culture. We think and say the things our culture sanctions (reinforces) regarding love. For example, at school, at home, at church and through the mass media we learn that "the Golden Rule" is an appropriate tenet by which to live. However, we learn most of our personal and social actions by how we are treated and from observing the actions of others. We look around us and the people who taught us "Do unto others as you would have them do unto you" are frequently acting in very unloving ways toward others. Their actions are in conflict with the words which they have taught us, this creates - "A word and action disparity."

The example of Richard and Michelle presented in Chapter I represents a specific interpersonal breakdown of our words and actions. Asking Richard and Michelle "what love means to them?" elicits very similiar "ideas" and "words" about what love should be - caring, sharing, concern for others. Yet their interaction habits (actions) are in conflict with the definition they carry around in their head.

Another excellent example of a cultural words and action disparity is highlighted by the recently completed 1984 Summer Olympic Games. One of the values we are taught relating to competitive events is - " It is not whether you win or lose but how you play the game." The implication is: if we are courageous, do our best and are a good sport; this is more important than whether we win or lose. This is certainly the value we promote in terms of our thoughts and words but what we promote, reward and celebrate in our actions is winning. If our actions followed our words Olympic gold medals would have been awarded to athletes who showed the most sportsmanship, who made the most improvement in their personal records (P.R.'s) and who were the most courageous. Certainly, Gabriela Andersen-Scheiss the Swiss

marathon runner, who literally staggered across the finish line in 37th place would have won a gold medal for courage.

How can this be? Why do we continue to behave in such contradictory ways? Is it possible we are unaware of the contradiction?

"Conscious" versus "Sub-conscious" Learning

Julian Jaynes in his fascinating book The Origin of Consciousness in the Breakdown of the Bicameral Mind builds a strong case that we learn nearly all our behavior at a subconscious level. This situation is less obvious in structured (e.g. schools) versus natural learning environments. One of the hallmarks of structured learning environments is to focus our conscious attention on the skills to be learned. Yet, even if we begin learning skills such as reading, writing or typing with conscious attention, as we practice the behavior to a level of proficiency it becomes largely automatic (habituated) and leaves our conscious awareness.

Most of our personal/social behavior patterns are not directly taught but learned through massive interpersonal practice and reinforcement in all facets of our environment. Many of these patterns are learned at young ages before we have much abstract understanding. The patterns learned later in life are also so pervasive and insidious we are usually unaware of learning them. For example, if we grow up in a tense household and continue to live in a tense environment after leaving home, we have unconsciously learned to function with a certain level of tension. Not having experienced a truly relaxed state, we do not recognize our tension and would probably deny it if someone suggested we were a tense person. Tense compared to what?

The following personal example, relating to how I learned about anger, is a further illustration of the conscious versus sub-conscious aspects of learning.

> I grew up in a loving home with my parents and one brother. There was very little overt anger in our home. Some suppressed anger and frustration existed but nothing abnormal or excessive. What anger was expressed was short lived and quickly released. I do not remember any rage.
>
> As I entered adulthood and established adult friendships outside of my family I learned that many people expressed anger frequently and tended to associate anger with a certain set of behaviors (e.g. raised voice, body tension). I was frequently told because I did not express my anger in this manner, and did not often get overtly angry, that I must be suppressing my anger.
>
> This feedback occurred from enough different people that I began to closely examine my angry feelings and reactions. In this process I discovered a number of fascinating things:

(1) I had learned sub-consciously from my familial environment that anger was not a frequently expressed emotion and if it is expressed it was to be quickly released and not dwelled upon. Plus rage did not exist.

(2) Being unaware of what I had learned about anger I had no reason to examine my behavior, until I met a number of people whose angry behavior was significantly more frequent and different from mine.

(3) I have practiced being more frequent and verbal about expressing my anger. I have found some benefit to this and have probably shifted slightly more toward the middle of the expression of anger continuum. However, out of choice and certainly due to learned habits I have less anger and express less anger than most people I know.

When we acquire conflicting thought-word and action messages and largely learn these messages sub-consciously, it is not surprising to have intrapersonal and interpersonal confusion and not understand why. To resolve these conflicts requires achieving some conscious awareness of our behavior. Writing down our inner and outer behaviors in countable form and keeping a record of their frequency is a first step in gaining more awareness.

Counting as an Intervention. What is fascinating and rewarding about the counting process is that counting many times functions as an effective intervention procedure itself. The record of the behavior counts, functions to motivate us to change the behavior. (Very much like how the feedback from a bathroom scale motivates us to lose weight.) Continued recording provides us with the feedback regarding our success. If the behavior is changing in the desired direction the records serve as a natural consequence (reward) for our efforts. Counting can also serve as a release valve for those behaviors which we find stressful (e.g. anxious thoughts). The mere act of counting gives us the feeling of having better control, thus we find the behavior is less stressful.

The Four Elements of Learning

The number of intervention procedures which can be employed to improve behavior are probably unlimited. They may range from prayer, to traditional therapies, to counting as an intervention. However, their are four basic

components which are involved in learning regardless of the behavior(s) we are learning: (1) practicing the behavior, (2) events which precede the behavior, (3) events which follow the behavior and (4) events which are part of the setting in which the behavior is occurring. To develop an effective intervention program requires an understanding of how our behavior relates to these environmental events.

Practicing the Behavior

Central to learning a behavior is actually performing or practicing it. Direct repeated practice is the one element which is essential to acquiring and maintaining new behavior. Those things we do proficiently - whether it is walking or talking, reading or writing, sewing or shooting baskets or acting in loving or unloving ways - are things we have directly practiced.

To change existing behaviors or learn new behaviors requires discontinuing the practice of undesired behaviors and increasing the practice of the desired behaviors. We need massive practice of new behavior patterns to counteract and replace dysfunctional behavior patterns. Three varieties of practicing when combined provide the best chance to learn and retain new behaviors:

(1) Outer practice - scheduled practice of those loving behaviors we wish to increase, scheduled avoidance of performing those unloving behaviors we wish to decrease.

(2) Inner practice - mental visualization of how we plan to act when not in the actual setting (e.g. while walking down the street, practice in our mind, how we plan to interact with our partner at home)

(3) Transfer practice - practice behaving in loving ways in other settings besides the one where learning originally took place [e.g. if we are having trouble relating to a certain person, pick one setting (during lunch time) to practice improving the relationship, then work on the interaction in other settings where you see this person]

Short practice sessions each day involving each type of practice is more conducive to rapid learning than a practice session once or twice a week (e.g. a one hour therapy session once a week).

Preceding Events

Preceding events come before the occurrence of a behavior. Preceding events may be occurring randomly or may be specifically planned. Some of these events stimulate us to behave while others may not. Part of our job

in designing an intervention program is to identify those preceding events which are most likely to stimulate desired behavior. Instruction/demonstration and incentives are two common preceding events.

(1) Instruction/Demonstration. Instructions and demonstrations help to focus our attention on the behaviors to be learned. If the instructions/demonstrations are effective we learn how to perform the behavior. This monograph is providing instruction (but no demonstrations) in the identification, monitoring and changing of loving and fearful behavior. The effectiveness of the monograph will be determined by how successful you learn to change your own behavior.

In structured settings (e.g. schools, therapy sessions) instruction/demonstration may involve: written instructions, simulation exercises, role playing, verbal presentations, provision of specifically designed materials and slicing curriculum into digestable amounts. In natural settings, (e.g. home, community) instruction and demonstration are continual. Because they are seldom systematically planned they are usually not labeled as "instructions and demonstrations".

(2) Incentives. Instruction and demonstration helps clarify what behaviors to perform. However, we may require an incentive to actually get us going. An incentive is the conscious (or sub-conscious) understanding that some type of consequence will follow our behavior. The consequence to follow can be rewarding or punishing and frequently occurs in an "if - then" format. Below are four examples of incentives. The first two are examples of incentives representing cultural values. The second two are examples of two incentives designed for specific situations.

(1) If we work hard then we will be rewarded by recognition and material gain.

(2) If we break the law then we will be punished in accordance with the severity of the crime.

(3) If I increase the number of my loving responses this week then I will take myself to dinner on the weekend. (reward)

(4) If I say an unkind thing to another person then I will give the person a dollar. (penalty)

In planning an intervention program for our own behavior or someone elses, we need to be aware of what has been learned through previous instruction/demonstration and incentive systems. This will enable us to better understand existing behavior and design procedures to alter or eliminate undesired behavior.

Following Events

Following events are elements which come after the occurrence of our behavior. As in the case of preceding events the following events may randomly occur after a behavior and have no apparent relationship to it. For example, we may have just finished an argument (the behavior) with a partner and the phone rings. This is likely a random event which happens to follow the behavior but probably has no effect. In other situations we may specifically arrange events to follow certain behavior. Events which follow behavior and strengthen it we call "rewards" or "relief", while events that weaken behavior are called "punishments" or "penalties. (Lindsley, 1983)

In the incentive examples above, recognition and material gain would be rewards for hard work, if they motivate us to continue working hard. Receiving a jail term would act as a punishment and a fine would function as a penalty for breaking the law ("under penalty of law") if these motivate us to discontinue breaking the law.

An easy way to identify potential rewards for ourselves (or others) is simply write down a list of things we like to do. We can then arrange these rewards as events to follow a desired improvement in our behavior (as in the above example of earning dinner by increasing our loving responses). An alternative to immediately receiving a reward is to accumulate a specified number of points (for improved behavior) and trade the points in for the desired reward.

It is preferable to emphasize natural consequences. Those rewarding and punishing events that are a natural outgrowth of how we behave rather than artificially devised consequence systems. For example, the natural consequence (punishment) of poor interpersonal relations is often - loneliness, arguments -- stress, tensions -- physical ailments. The natural consequence (rewards) for good interpersonal relationships is often - more friends, comfortable conversations --- less stress and tension --- fewer physical ailments. As we design self-improvement programs for ourselves, and others our personal and interpersonal counts provide us with natural consequences regarding our progress. Seeing a gain in the frequency of behaviors we wish to increase (e.g. feels good about self) and a decline in the frequency of behaviors we wish to decrease (e.g. saying unkind things to others) often motivates us to continue our efforts.

Combining the elements of instruction/demonstration, direct repeated practice and natural consequences we end up with the following formula:

instruction/ demonstration	+	direct repeated practice	+	natural consequences	=	most rapid learning

This is a simplification of the learning process. However, you will be amazed at how much you can learn by understanding and systematically incorporating these ingredients into your learning recipes.

Setting Events

Setting events are variables which are stable and/or inherent aspects of the person or environment. This is in contrast to preceding and following events which are variable depending on the specific behaviors and intervention program. Examples are listed below of the types of events typically associated with a setting:

(1) physical environment (e.g. climate, pollens, vegetation, topography)

(2) general aspects of a neighborhood or community setting (e.g. crime, pollution, poverty, affluence)

(3) personal history of the person behaving (e.g. chronic heart condition, cultural programming as a male versus a female, sexually abused as a child, born handicapped)

(4) the specific place the behavior is occurring (e.g. at our home, at a friend's home, at school and/or in a specific classroom, at work, at a particular store in the community)

(5) the time of day we are behaving (e.g. before work 6:00 a.m. - 8:00 a.m., at work 8:00 a.m. - 5:00 p.m.)

(6) specific aspects of a particular environment (e.g. color of walls, amount and type of furniture, T.V. is always on, seating arrangement in a classroom, working alone or with others)

Although setting events are more stable, they can have significant influence on our behavior. Altering these events is usually more difficult than manipulating a few preceding or following events to promote learning. However, changing setting events can have far reaching and lasting effects on our behavior. We can: find a new job, stop going to a certain friend's house, change our reaction to a childhood trauma.

We need to discontinue dysfunctional patterns of behavior and internalize new rules and patterns of functional behavior. This can be accomplished by decreasing the practice of dysfunctional behaviors (e.g. "avoiding people due to fear of rejection") and increasing the practice of functional behavior (e.g. "soliciting contact with people even though afraid").

Deciding to change some of our existing behavior or learn some entirely new behaviors can meet with conscious and sub-conscious resistance from ourselves and our environment. Even if our behavior patterns are maladaptive and dysfunctional it is what we are used to (we are comfortable with

the discomfort) and what our environment is used to. Take "Crazy Charlie" as an example. By Charlie being "crazy" it shows the group what they don't want to be like. However, the group can also vicariously live through Charlie, since we all see a certain amount of craziness in ourselves and the world. Charlie may decide to get better. Yet, we notice he vacillates between old behavior patterns and new ones. We also note that even though Charlie's social/familial group may intellectually agree Charlie should change his behavior they are often very resistant to the change.

To change one component of a social interaction network is to impact the entire system. Individually and collectively we strive for predictability and thus once certain patterns are in place we often subconsciously strive to maintain the status quo. Additionally, to develop new patterns requires all persons concerned, particularly ourself, to confront the fear of the new-the unknown. Thus we need to prepare ourselves for some hard work as we design and implement personal behavior change programs.

The Description and Planning Sheet

The sheet in Figure 14 (after Lindsley, 1964) is helpful in describing how our behavior in different environments is linked with the "setting events," "preceding events" and "following events". Becoming more aware of these linkages is vital to planning new intervention programs. The sheet is called the Description and Planning Sheet.

The first column of the sheet provides a place to indicate the setting events. The remainder of the sheet is divided into two halves (an increase side and a decrease side) to allow for the description and/or planning of pairs of behavior (i.e. behaviors to increase - "loving acts today" and behaviors to decrease - "unloving acts today"). Under the increase and decrease divisions are columns to identify the behavior and the preceding events and following events.

In describing how behavior (our own or someone elses) relates to the environment the following four questions can be particularly helpful.

(1) How frequently is the behavior occurring? (answer this from your behavior counts)

(2) What setting is the behavior occurring in and what are the features of the setting?

(3) What events often precede the occurrence of the behavior?

(4) What events often follow the occurrence of the behavior?

FIGURE 14

DESCRIPTION AND PLANNING SHEET

	INCREASE			DECREASE		
SETTING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS

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Figure 15 presents a description of three behaviors in terms of how they relate to the setting, preceding and following events. Once we have this type of description we can plan how to alter the existing events and/or add new events in an attempt to change the behavior in desired directions. The following questions can facilitate this planning process.

(1) Do I want to increase or decrease (including eliminate) the behavior and to what frequency level (our aim)?

(2) Are there features of the setting to add, change or maintain?

(3) Are there preceding events to add, change or maintain?

(4) Are there following events to add, change or maintain?

Figure 16 presents a behavior change plan for the same three behaviors presented in Figure 15. Placing Figures 15 and 16 side by side will help you compare the descriptive versus planning functions of the sheet. Once we have an intervention plan in place we merely keep a record of the behaviors of concern to see if they are moving in the desired directions. If they are we maintain the existing program, if not make program adjustments.

The area of describing environments and planning an intervention program can be considerably more complex than this discussion has explained. However, with too much complexity we often get lost and are unsure of how to proceed. I purposely avoided such complexity, in favor of providing you a streamlined view. Hopefully this view will give you enough information to design an effective behavior change program.

Interaction Rules

The discussion thus far has concentrated on planning intervention programs for specific behaviors. We certainly want to follow this orientation when it seems warranted. However, to make sweeping changes in our loving behavior requires more than focusing on separate behaviors one at a time. We need to learn and internalize some new rules of interaction. As I observed my behavior and the behavior of others, three interaction rules emerged as particularly helpful in creating a favorable atmosphere for more loving and less fearful relationships. The first two rules relate to our own behavior. The third rule has two parts and relates to how we view other's behavior.

Rule 1. What is the Most Loving Thing To Do?
(Loving Behavior is Relative to the Situation)

In studying loving behavior more carefully, I found myself trying to adjust my behavior to different situations. I was attempting to make my behavior more loving for myself and others. In this process I began asking the question "What is the Most Loving Thing to Do?" This has become a guide I use in my daily interactions.

FIGURE 15

(DESCRIBING THREE BEHAVIORS AND THEIR RELATIONSHIP TO THE ENVIRONMENT)

DESCRIPTION AND PLANNING SHEET

	INCREASE			DECREASE		
SETTING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS
All settings all day	encounters situations which could involve rejection (e.g. speaking before group, expressing caring for another)	PROCEED WITH WORDS/ACTIONS ALTHOUGH AFRAID OF REJECTION	1 we notice we more often get our needs met 2 we feel better about ourself.	encounters situations which could involve rejection. (e.g. speaking before a group, expressing caring for another)	URGE (BUT FAILURE) TO ACT DUE TO FEAR OF REJECTION	1 we find we infrequently get our needs met 2 we have feelings of low self-esteem
All settings all day	we notice, read about or hear about persons doing things which do not coincide with our values or preferences	NON-JUDGEMENTAL THOUGHTS OF OTHER'S BEHAVIOR	1 feels tolerant, compassionate, loving or neutral toward people and their behavior 2 behaves in non-discriminatory and kindly ways toward "non-judged" persons	we notice, read about or hear about persons doing things which do not coincide with our values or preferences.	JUDGEMENTAL THOUGHTS OF OTHER'S BEHAVIOR	1 feels guilt, contempt, hatred or jealously toward people and their behavior 2 behaves in discriminatory, hostile ways toward "judged" persons
1 We were physically abused as a child 2 Personally we are: - poorly nourished - get insufficient rest and excercise - have excessive stress - have unhealthy habits (e.g. smoking, excessive alcohol) - have frequent illness	1 had a good sleep for a change 2 feeling physically well 3 feels good about self	LOVING ACTS DONE TODAY	1 get appreciate words and smiles from others 2 feels good about self.	1 feelings that have had a raw deal in life 2 feelings of being unworthy 3 feeling tired and unhealthy	UNLOVING ACTS DONE TODAY	1 people withdraw or avoid me or act in unloving ways in return 2 feels guilty, depressed, unloved

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FIGURE 16

(DEVELOPING A BEHAVIOR CHANGE PLAN FOR THREE BEHAVIORS)

DESCRIPTION AND PLANNING SHEET

	INCREASE			DECREASE		
SETTING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS	PRECEDING EVENTS	THE BEHAVIOR	FOLLOWING EVENTS
All settings all day	1 creates or finds situations that have typically involved fear of rejection. 2 say "I am afraid of rejection but I am going to behave anyway"	PROCEED WITH WORDS/ACTIONS ALTHOUGH AFRAID OF REJECTION	1 count each time proceed 2 natural consequence: "more often get needs met" 3 arrange consequence: "If behave even though afraid then: (select a reward from things like to do)	1 creates or finds situations that have typically involved fear of rejection. 2 says "I am afraid of rejection but I am going to behave anyway"	URGE (BUT FAILURE) TO ACT DUE TO FEAR OF REJECTION	1 count each time withhold 2 discuss reasons for fear of rejection with a friend or therapist 3 If reduce the number of times withhold words/actions then: (select a reward from things like to do)
All settings all day	We notice, read about or hear about persons doing things which do not coincide with our values or preference.	NON-JUDGEMENTAL THOUGHTS OF OTHER'S BEHAVIOR	1 count each non-judgemental thought 2 If increase non-judgement thoughts then: (select reward from things like to do)	We notice, read about or hear about persons doing things which do not coincide with our values or preferences.	JUDGEMENTAL THOUGHTS OF OTHER'S BEHAVIOR	1 count each judgemental thought. 2 If decrease judgemental thoughts then: (select reward from things like to do)
Create a personal environment which has: - proper nutrition - sufficient rest and excercise - tolerable stress - limitation on unhealthy habits - enjoyable leisure activities - attractive personal appearence	1 check graphic display of loving and unloving acts at beginning of each day. 2 Post sign on bathroom mirror "Do Some Loving Things Today".	LOVING ACTS DONE TODAY	1 each time do a loving thing count it. 2 If do at least one loving thing today and have no unloving acts then: (select a reward from things like to do)	1 check graphic display of loving and unloving acts at beginning of each day 2 Post sign on bathroom mirror "No Unloving Behavior Today"	UNLOVING ACTS DONE TODAY	1 count each time perform an unloving act 2 If have no unloving acts today then: (select a reward from things like to do)

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Too often the values and behavior patterns we learn to associate with love get broken off from specific situations. We begin to believe that "Telling the truth" is always the most loving thing to do or giving a person a hug is always a loving act. There are not a standard set of behaviors which can be classified as loving. What is loving or unloving varies from situation to situation. In showing I love you (I care about your happiness) I may: ignore you sometimes and embrace you at other times, get angry at you or praise you, act on your behalf or encourage you to act on your own, be attentive to your needs or allow you to be attentive to mine. The following two examples further illustrate the situational nature of even sacred values:

1) Honesty is valued as a desired and loving trait. However, imagine you are a Christian family in Nazi occupied Holland during World War II and you are hiding some Jewish friends. The Gestapo comes to your door and asks if you know the whereabouts of any Jews.

   Do you tell the truth or lie?

2) The maintenance of human life is frequently viewed as the ultimate act of love. Yet, in recent years the concept of "rational suicide" has received more public attention. The media has reported on a number of cases where handicapped or elderly persons have chosen to end their life rather than live alone or with excessive hardship. A recent movie on pay T.V., starring Bette Davis and James Stewart entitled the Right of Way, dealt with this topic.

   Are there times when death is the most loving choice?

Doing the most loving thing requires situational ethics and the use of personal judgement. Love needs to be defined by what we do to enhance life in different situations, not by pre-established values or a standard set of behaviors. It is also important to remember the intent - effect discussion in Chapter IV. By using the question "What Is the Most Loving Thing To Do?" in our daily interactions, we can increase the probability that our behavior will be intended and interpreted as loving.

Rule 2. Admit You Are Afraid and Behave Anyway

The pressure of fear functions to restrict our movement. Yet, as emphasized in Chapter II it is difficult to understand and learn to manage our fears if they remain buried. The identification and counting procedures of Chapters III and IV will help us find and dig out these fears. During this process we should find the fear pressure subsiding as we develop a more disciplined mind. Shirley MacLaine speaks to this in the following quote from her book Out on a Limb "... I had controlled my fear by using my mind to control my body ... a positive mind insisting on not being afraid."

As we gain better self-control (mind over body control) we can further counteract the pressure of fear by taking risks. Many times we are faced with difficult choices, the proverbial fork in the road. Since we cannot foresee the future, we cannot know the results of our choice - the fear of the unknown. By taking the risk of choosing we gain confidence in confronting our fear and we reduce some of the fear of the unknown. Of course, if we decide we do not like the choice we made, we can make another choice.

Feeling fearful and having behavioral and physiological reactions to fear is normal. What is less common is learning to acknowledge we are afraid and choosing to move through the fear. (Admit you are afraid and behave anyway.)

Rule 3. (part A) People Are Doing Their Best and
(part B) People Behave for Themselves Not Against Me

Part A: People Are Doing Their Best

We each grow up in different environments with varied experiences. Some of these environments are particularly loving and supportive while others are unbelievably cruel and unloving. These developmental circumstances interact with our present situations in establishing our behavior patterns.

There are millions of people throughout the world whose past and present circumstances promote behavior which is unloving. Yet how can we pass judgement on such behavior. How do we learn to be loving if we grow up in an unloving world? We can not have the insight into another person's experiences to know his emotions and motivation. We cannot "walk a mile in another's shoes".

Consider, for example, those persons who randomly murder others. We often judge these persons as evil or ill. However, they have often grown up in unloving environments, where alcoholism, mental and physical abuse, poverty and crime are a way of life. Due to these environments their attempts with interpersonal relations, school, employment and the community are doomed to failure. Frequently the murderer seems to say to society: "If I cannot earn your recognition through appropriate and loving ways I will strive for your negative attention. I will provoke your wrath, to let you know the rage I feel."

If we grew up and existed in similiar circumstances, where would we find the strength, the knowledge and the hope to do any better than the murderers we condemn? Certainly we do not condone people's behavior which is unloving to themselves or others. However, it is vital to understand it. I find no other logical explanation of a person's behavior than to assume they are doing their best - why would they do their worst? Gandhi expressed a similiar sentiment in the following quote:

"I want you to feel like loving your opponent, and the way to do it is to give them the same credit for honesty of purpose which you would claim for yourself."

If our best is consistently unloving then some intervention is certainly warranted. With appropriate intervention whatever our best is today need not be what is our best tomorrow. Our best a year from now may be consistently better than our behavior during the preceding ten years. Doing our best does not mean we cannot do better.

Part B. People Behave for Themselves, Not Against Me

As much as we have become civilized and learned to consider the rights and needs of others, we still maintain the fundamental instinct of acting for our own survival and happiness. Each person is first and foremost concerned with their own self interest. This is not an indictment but rather a description of how we have survived and evolved individually and as a species.

In striving for our own fulfillment conflicts occur. We do not like or condone behavior which we find objectionable. However, it is rather ego-centric and self-degrading to assume people do things against us versus for themselves. Even in the example of the random murderer, their rage is more a release for them and a cry of despair for them than it is against a person they do not even know.

When we find ourselves in situations with others which have conflict, take a few seconds to think "they are doing their best and are behaving for themselves not against me". This can bring considerably more composure to otherwise volatile situations.

My favorite quote from Albert Einstein captures the sentiment of this third interaction rule:

If others often plague thee
And do or say evil of thee,
Think also they came here
Without having asked for it.
Think, though you may not like it,
You, too, plague others often.
As this cannot be altered,
Think gently of everyone.[4]

- LET US THINK GENTLY AND ACT GENTLY TOWARD EACH OTHER -

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[4]Inscription to a godchild, March 13, 1933 by Albert Einstein. Found in: Clark, Ronald. Einstein: The Life and Times. New York: World Publishing Company (Avon Books), 1971.

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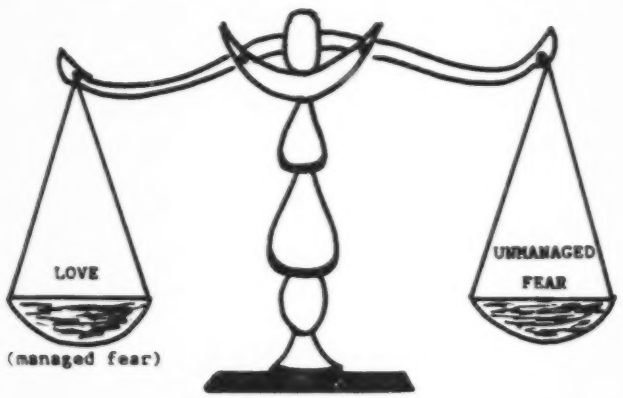
Counting, plus practicing the three interaction rules, may provide the necessary awareness, structure and motivation to change many of the behaviors we choose to work on. (Remember the interaction rules are "thought behaviors" which require direct repeated practice to learn like any other behaviors.) Other times we may need to develop more elaborate intervention programs specially tailored to complex and deeply rooted behaviors. By appreciating the disparities in how we learn our personal and social behavior, by understanding how to mesh the four learning elements into designing an intervention program and by learning the three interaction rules we should be rewarded by improved intra and interpersonal relationships.

A CONCLUSION AND A BEGINNING

In my most troubled and confused moments what gives me clarity and solace is that life has meaning and is worthwhile because of love. "Love" answers the question - What is it all about? Yet we are puzzled and frustrated that a loving and serene existence is so elusive. We find ourselves adjusting our lives to the events which happen to us rather than making choices about our needs and moving toward them.

I am convinced that fear blocks our behaving in a proactive manner to enhance life. Additionally, our unloving acts seem to grow directly from our fears. We can break the cycle of fear by bringing our deep seated fears to the surface and coping with them. Particularly we need to gain some resolution regarding death as the root of our fears. Perry London in the conclusion to his book Behavior Control recommends a comfortable way to ponder death ". . . contemplate death without dispair, but with the tender resolution to leave behind ourselves a useful world for those we love". It is important to remember our goal is not to live free from fear because it is o.k. to be afraid, but rather learn to recognize and manage our rational fears and eliminate our irrational fears.

I find the balance between love and unmanaged fear determines the state of our personal existence and in combination this determines the state of the world. When the scale tips too far to the unmanaged fear side we have



THE SCALE OF PERSONAL AND WORLD HAPPINESS

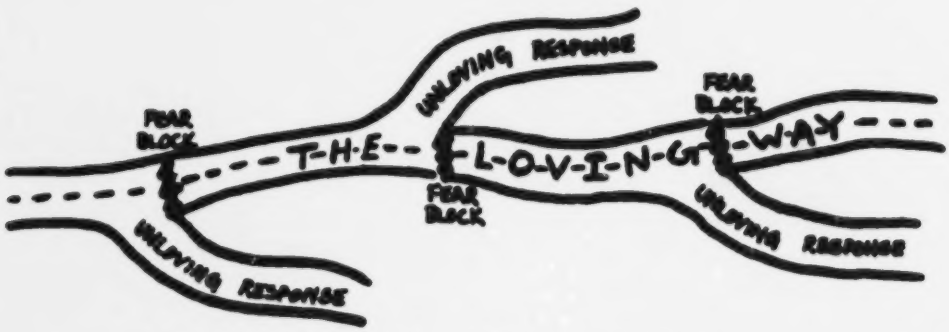
coercion, war, greed and jealously. When it shifts more toward love we have cooperation, kindness, affection and generosity.

Both love and fear have cumulative and rippling effects. If we have a reservoir of love from family, friends and teachers we are self-confident, optimistic and happy about life and this ripples through our interaction with ourself and others. If we have a history of painful and fear provoking experiences (e.g. physical and/or mental abuse, growing up with pollution, poverty and crime) we draw more from our stock pile of fears to motivate and color our view of life and the people in it.

Tools and Rules

We do have the choice and the capability to find our way to a more loving existence. To become aware of, to understand and to efficiently change our behavior requires following the three step process: (1) identifying and describing our behavior (Chapter III), (2) monitoring (counting) our behavior (Chapter IV) and (3) designing and implementing intervention programs (Chapter V).

On a daily basis we are faced with making decisions regarding whether to behave in loving or unloving ways. I find following the three interaction



THE ROAD OF DAILY DECISION MAKING

rules presented in Chapter V goes a long way toward making our decisions more loving. As we encounter various situations ask What Is the Most Loving Thing to Do? When confronted by a fear block, Admit You Are Afraid and Behave Anyway - if this is the most loving thing to do. And as we interact with others remember People Are Doing Their Best, as are we. They are striving for their own self-fulfillment and are Behaving for Themselves Not Against Me.

Each of us is constantly changing, as are the situations we encounter. We need to have the flexibility afforded us by these rules and tools to help us harmonize our behavior with an ever changing world. These tools and rules are inexpensive, private, amazingly insightful and enable us to move at our own pace. My intent in sharing them with you is captured in the following Chinese proverb:

> If you give a man a fish,
> he has a meal. If you teach
> him to fish, he can feed himself for life.
>
> Kuan Tzu
> Book of Chinese Philosophy
> (4th Century B.C.)

Discipline and Practice

Years of practice have been invested in our personal and social behavior patterns. Most of these patterns are sub-conscious and many are ingrained in unquestioned tradition. To become more aware of our own behavior, and then change some of these habits, requires discipline, patience and practice.

We need to develop an alert disciplined mind which will enable us to synchronize our thoughts, words and actions. The time involved in learning to be disciplined is quickly regained by spending less time in the turmoil and anquish which results from thoughtless (undisciplined) behavior.

My dear friend, Christine Kruger, shared with me the following observation - "To relax in a relationship is to risk losing it". I think we could extend this to life in general - to relax in life is to risk losing it. When we are undisciplined (e.g. tired, poorly nourished, out of shape, overly stressed) and thus not alert, this is when we find ourselves getting sick, having accidents or going into a tantrum or rage. Too often the price we pay is an erosion of trust and damage to our self-confidence and interpersonal relationships.

As in learning any new and complex skill (e.g. reading, typing), learning to be disciplined in our personal and social behavior requires investing practice time. And like other skills, the more we practice the more we consistently demonstrate excellence. Ironically, as we practice more our behavior becomes more automatic and less thought (and discipline) is required.

Learning mental and behavioral discipline is not an easy task. However, things we acquire too easily are rarely valued. As we look at our lives the times we have been most disciplined are usually the most productive and satisfying. We need to be persistent, yet tolerant of ourselves. Only you can determine what size steps are comfortable. Be patient and give yourself time to grow into new knowledge about yourself.

* * * * * *

We find it easy to believe in other people. We create heros, gurus, mentors, prophets and saints. What has proven considerably more difficult is to learn to believe in and love ourselves. Largely this monograph has been about learning to love ourselves. As we learn to understand and love ourselves we can better love others and better teach our children, providing them with the tools and rules to find themselves before they become lost.

I have found pulling together my thoughts on love and fear to be personally enlightening. It has been a labor of love which is intended to enhance your life. If I have taught my lessons well you also have taken a significant step along the path of enlightenment and self-love. If you wish to continue the journey, remember - when your wishes turn into actions your dreams come true.

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